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ABSTRACT

Proceedings of the 1984 International University Congress (ICU) on the social implications of the university's preparation of professionals are presented. Studies on this topics were undertaken in more than 400 universities in about 40 countries. After Philippe Monod summarizes the activities carried out worldwide, Ana Maria Vergara briefly analyzes the study, with attention to four aspects of professional work, and Alejandro Llano cites reasons for studying professional work. Three interpretations are offered of Pope John Paul II's encyclical on human work ("Laborem Exercens") as it relates to academic life. Passages from the discourses of the Pope during the 1984 Congress are included. Ten recommendations that will be submitted to the United Nations in connection with its Declaration on the Rights and Responsibilities of Youth are also included. Titles and authors of additional conference papers include: "Some Reflections on the Definition of 'Professional'" (Jon Moline); "Tutorials as a Preparation for Professional Work" (Alexander Mark Fox); and "Instruction in the Life of the University" (Victor Garcia Hoz). Also included are the study questionnaire, summaries of study results for 8 countries (the United States, Great Britain, Canada, Ireland, Nigeria, Kenya, the Philippines, and Japan) and brief statements of results for 18 additional countries. (SW)

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International University Congress
Rome, April 14-23

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INTRODUCTION

INSTITUTE FOR UNIVERSITY COOPERATION

The Institute for University Cooperation (ICU) was established in 1966 for the purpose of promoting cultural and scientific interchanges among nations, especially through professional development and university cooperation. What distinguishes its way of conceiving the university's contribution to knowledge and applied research is respect for the dignity of the human person and for the social value of each new finding.

ICU is a private, non-profit organization recognized by the Italian Ministry of Education. The Department for Cooperation and Development in the Italian Ministry of Foreign Affairs has entrusted to it numerous projects concerning university and professional development and applied research in several African, Latin American, and Asian countries. In cooperation with the General Office of Development of the Commission of European Communities, ICU has undertaken similar initiatives in different parts of the world.

These activities have included: identification and analysis of major themes in cultural life; motivation of the spread of working methods and their results, particularly in developing countries; and cooperation in the training of those who can play a leadership role in development. ICU's research projects and publications have helped to improve these areas of initiative and to make the experiences thus acquired available to others.

ICU's approach has been particularly well received by young people, who aspire to contribute personally and directly to the solution of the world's problems.

THE UNIV CONGRESSES

The purpose of the international university congresses organized by ICU is to set forth in broad outline the functions of higher

education, highlighting the demands that are likely to be placed upon it in the future. This initiative has been favorably received by people in universities and related institutions in many countries throughout the world. Universities, colleges, and student associations in these countries undertake specific projects throughout the year according to the particular situation in each place.

ICU's methods in working out these projects have brought beneficial results. Through "on site" study groups in hundreds of academic departments and schools it has been possible to assess the condition of higher education today. The information gathered by means of interviews, questionnaires, and similar procedures has also provided insight into the university of the future. In this way it becomes possible to discern a more human approach to education so that students can become more aware of the problems of society.

Each year's study concludes at a congress in Rome where large numbers of students and professors come together to exchange experiences and information. The wider framework provided by these sessions enables the participants from different countries to gain a deeper insight into the university as it is today and as it is likely to be in the future.

Since they were first organized in 1968, the UNIV congresses have concentrated on the complex reality of the university world. That year persons from several European countries studied the relationship between the university and society. In 1969 and 1970 the congresses took up controversial matters of considerable interest at that time: self-governance in the university; the democratization of education; the student-faculty relationship.

Within a few years the geographical scope of UNIV extended beyond Europe to other continents. Such topics as the technological revolution, the urbanization of culture, and the future impact of these developments were studied in the early 70's.

After a decade devoted to the clarification of the university's specific function and its connections with the larger socio-cultural environment, in the 80's the congresses have turned toward the future. In 1984 an ongoing concern with the quality of human life focused on the specific question of the social dimension of the professions.

UNIV-84: THE PROFESSIONS AND SOCIETY

"The university is no longer an 'ivory tower,' a place apart." These words of Dr. Raffaello Cortesini, president of the Institute for University Cooperation, summarized the year's work on the UNIV-84 theme at the final session of the congress. Teachers, students, and alumni of more than 400 universities in 40 countries had spent the year reflecting on the social implications of the university's preparation of future professionals. This study, carried out in the different countries, came to a conclusion in Rome from April 14 through 23. Members of the congress met in small working sessions and in larger groups which permitted students from various countries to exchange conclusions and proposals. Finally, in a general assembly, a panel of speakers brought together the results of the entire study and called attention to its most evident implications.

In his address at this closing session, Dr. Cortesini referred to the spirit in which the inquiry had been carried out: "The great themes which we have studied must not be restricted to the university campus. Since they affect the whole of contemporary society as it approaches the 21st century, it is natural for us to think of the consequences of professional education for each society and for the entire world community."

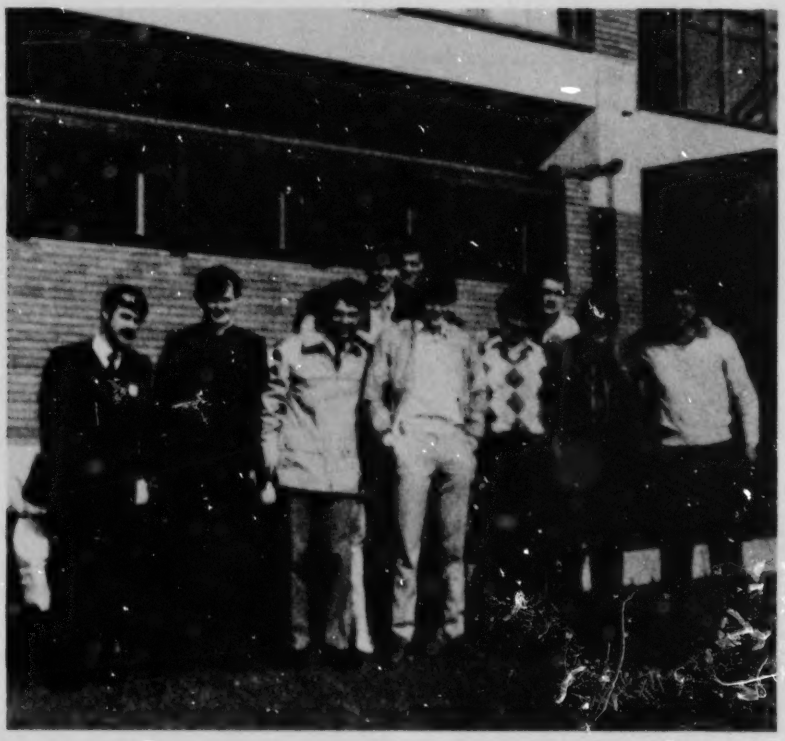
Senator P.I. Falcucci, Italian Minister of Education, emphasized this same consideration in urging the two thousand young people who attended the closing session to continue their pursuit of an integral education which goes beyond technical information and embraces the broad sweep of the humanities.

The chairman of the UNIV-84 congress, Philippe Monod, a doctoral candidate at the University of Geneva (Switzerland), presented a summary of the activities carried out during the year in all the countries. He was followed by Ana Maria Vergara, a graduate student at the University of Piura (Peru), and Professor Alejandro Llano, of the University of Navarre (Spain), who elaborated on the materials that had been reported to the executive committee of the congress.

The remainder of the session was devoted to three interpretations of Pope John Paul II's encyclical on human work ***(Laborem Exercens)*** as it relates to the UNIV-84 theme. These were made by

Professors Hervé Pasqua of Louvain University (Belgium), John Gueguen of Illinois State University (U.S.A.), and Pier Paolo Donati of the University of Bologna (Italy).

The congress closed with the unanimous approval of recommendations which will be submitted to the United Nations in connection with its Declaration on the Rights and Responsibilities of Youth. Dr. Umberto Farri, Secretary-General of the Institute for University Cooperation, then adjourned the assembly with a few words about UNIV-85.



The executive committee of UNIV-84 was composed of the following delegates: Philippe Monod (Switzerland), chairman; Umberto Farri (Italy), secretary; Luz Maria Chapa (Mexico), Beatrix Dolfen (West Germany), Walter Hirtle (Canada), Seizo Inahata (Japan), Alejandro Llano (Spain), Maria Ana Marques (Portugal), Margaret Meagher (Ireland), Paul Olaleye (Nigeria), Roberto Roque (Philippines), Mario Vargas (Guatemala), Manuel Vega (Bolivia), Nelly Velez (Colombia), and Ana Maria Vergara (Peru).

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UNIV-84

PART I: THE ROME CONGRESS

PROGRAM

Saturday, April 14 —

Arrival of national groups; participation in the closing of the special Jubilee of Youth: addresses in St. Peter's Square by distinguished speakers including Pope John Paul II and Mother Teresa of Calcutta.

Sunday, April 15 —

Opening meeting of the UNIV-84 executive committee and national delegates at the headquarters of the Institute for University Cooperation (ICU); approval of the general report to the congress and ratification of the congress program. Sessions of the national groups in their residences; consideration of proposals for the International Year of Youth.

Monday, April 16 —

Small group sessions divided into the various language groups for the exchange of experiences. Meeting of the executive committee, national delegates, and 200 representatives of the national groups at the ENEL conference room *(simultaneous translation)*; discussion and elaboration of proposals for the International Year of Youth to be presented to the United Nations, and of the general outlines for UNIV-85.

Tuesday, April 17 —

Small group sessions for continued exchange of experiences. Meeting of representatives of University Cultural Associations at ICU headquarters; consideration of ways to assist developing countries in the fields of education and social progress. Slide presentation and commentary on the Birth and Growth of Ancient Rome in the residences of each national group.

Wednesday, April 18 —

(Morning) Guided tours of the principal monuments of ancient Rome. General Assembly in the congress hall of the Hotel Cavalieri Hilton *(simultaneous translation)*; general report and concluding addresses on the UNIV-84 theme and on the social dimension of work as developed in the encyclical ***Laborem Exercens;*** approval of recommendations to the United Nations; preview of UNIV-85. Slide presentation and commentary on Christian Rome in the residences of each national group.

Thursday, April 19 —

Guided tour of the principal monuments of Christian Rome. Concluding session of the executive committee and national delegates at ICU headquarters; assessment of UNIV-84 and outline of the theme and methods for UNIV-85. Opening of the Holy Week liturgy in the basilicas of Rome.

Friday, April 20 —

Free time for touring Rome and its environs and for the liturgy of Holy Week.

Saturday, April 21 —

Free time for touring Rome (escorted visit to Tivoli and the Castelli Romani) and for the liturgy of Holy Week.

Sunday, April 22 —

Free time for touring Rome and for the liturgy of Easter. Informal audience with Pope John Paul II in the Courtyard of St. Damasus, Vatican City.

Monday, April 23 —

Departure of the groups.

GENERAL ASSEMBLY

General Report to the Congress

Philippe Monod (Switzerland), chairman

This XVII annual meeting of the International University Congress has convened for the purpose of summarizing and evaluating the results of our inquiry in countries throughout the world. It is important that we realize the "relative" value of these sessions in Rome—relative in the sense that they have been prepared by the hard work of the past months in so many places and by the cumulative experience of all the preceding congresses.

As we agreed to do in UNIV-83, a more flexible method was employed in this year's inquiry. This has not meant a change so much as an amplification of our earlier surveys in order to draw out the possibilities contained in the inquiry. It was up to the organizational committees in each country to choose methods that seemed most appropriate in view of the circumstances. As a consequence, our study has been more original and more varied and yet still within the common framework provided by the questionnaire. Those who worked on the inquiry in the different countries have been mindful that besides statistical summaries other methods can be useful in reporting the opinions of those interviewed individually and engaged in group discussions. Approximately 20,000 persons participated in the inquiry in one or another of these forms in more than 400 universities located in some forty countries. The number alone is impressive, but in an inquiry of this kind, the quality of the contributions is still more significant. A complete listing would be impossible. What I shall try to do is provide some illustrative examples.

PREPARATORY SESSIONS

Experiences gained in preparatory activities conducted in some countries will serve to put things in perspective. In Mexico, for example, at the tenth National Convention of University Residences, the theme of UNIV-84 was adopted as a project for the 1983-84 academic year. A national coordinator and regional assistants were chosen, the questionnaire was worked out, and a general

plan for the inquiry drawn up.

Already last summer some preparatory sessions for the UNIV-84 congress were held in Spain (at Torreciudad). A number of presentations were made by members of the National Executive Committee on sub-topics of the UNIV theme: social contributions of professional work; human rights and professional work; social initiatives in the university; the nature of professional work and its various forms.

The abundant documentation that came to Rome from these two countries is an indication of the way these preparatory activities served to stimulate the entire study. For one thing, they provided experience for those who would later conduct the inquiry in a given university.

The report from Austria also stressed the importance of an early start and introductory orientation for those in charge of the inquiry. Everyone will agree that people can carry out an assignment much better if they have studied their objective and their methods in advance.

THE QUESTIONNAIRE

To cite just two examples, the elaboration of the UNIV-84 questionnaire in Britain and in the United States seemed especially effective because the four question areas were preceded by a general explanation of the UNIV congresses and their contributions in clarifying matters of general concern for higher education. Another way of assuring serious attention to the questionnaire was adopted in Canada. Each of the four questions was prefaced by a general inquiry directed to the respondents as a way of personalizing the interview.

The report from Peru stresses another factor that has made the recent UNIV inquiries an effective way to focus on important current topics. I quote: "Rather than doing a general statistical survey and simply coming up with a lot of numbers, we decided to limit our interviews to those students who are concerned about some aspect of their university experience. Therefore, instead of preparing a questionnaire which could be quickly and rather thoughtlessly filled out by any chance student,' we phrased the questions so as to provoke conversational interviews that could even be continued at a later time and lead to genuine reflection on this important theme."

DISCUSSION GROUPS

The recommendation at the end of UNIV-83 to conduct small-group discussions was shown to be a very useful way to bring continuity and seriousness into this year's study. At the same time, it made a valuable contribution to one of the four question areas: the improvement of interpersonal relationships. Although the size of the discussion groups varied according to circumstances, this led everywhere to closer relationships among those who took part.

At one university in Chile seven discussion groups met weekly from August to November to exchange views on the results of the interviews and to hear professors or professional persons treat some aspect of the questionnaire which held particular interest. The system devised in Ireland, where there were eleven such groups, was very similar.

Discussion groups in Uruguay and Switzerland were organized by professional orientation, while those in the Netherlands each took up a different topic: problems in higher education; medical ethics; social implications of legal studies. In some cases the discussion groups led out of particular courses in the university.

TEACHERS AND PROFESSIONALS

We ought to take a closer look at the discussion groups formed at the University of Navarre in Spain. In the early months of the academic year, when professors and students seem to have more time available, the organizing committee held weekly meetings and set up small working groups with specific assignments. Later on, at a university-wide conference, these groups presented reports which served as the basis for "idea sessions" and drafting sessions for the more complete report which would be presented to the congress. The quality of that document reflected the effort of many members of the academic community and stands as an example that can be followed in many other places.

Italy provides the best example of a similar initiative that is especially characteristic of UNIV-84—the involvement of working professionals. Younger persons who had only recently left the university seemed to make the best contributions. In France, too, young professionals played an active part in the preparatory study.

NATIONAL CONFERENCES

The final phase of the study in a number of countries took the form of national or regional conferences attended by representatives of a number of universities, as for example, in Louvain (Belgium), Osaka (Japan), and Enugu (Nigeria). Such a conference in Chicago (U.S.A.) was devoted to the orientation of students and young professionals coming to the congress. They were joined by participants in previous congresses who were able to share their experiences.

The outstanding national conference occurred in Portugal, where a series of "University Days" took place toward the end of the school year in the auditorium of the Classical University in Lisbon. More than 500 persons attended, including the presidents of six Portuguese universities. The sessions even included a musical program in the style of the medieval universities.

Another formal conference, this one in Guatemala, was described in these words by a press report: "The conference closed with an intensive three-hour session devoted to the study and presentation of positions, all with notable courtesy, intellectual tone, and objectivity. After listening to an entertaining speaker during lunch, the participants exchanged impressions in the more informal setting of a lounge. The session closed to the accompaniment of guitars, with students, professionals, and professors joining in song. In the evening a panel of experts summarized more than 200 individual contributions."

PUBLICITY

Another task undertaken by the local organizing committees was the publicizing of the study and its conclusions, as much as possible through the media. The committees in Germany and Venezuela were particularly successful in this regard. In many places pamphlets and printed programs also helped to publicize the UNIV activities and to attract favorable notice.

Publication of the proceedings of UNIV-83 in the various language editions has also brought our activities to the attention of many persons in educational and public administration. The Italian and Spanish editions were published in Rome, the English edition

in the United States (for the first time), and the French edition (translated in Paris and edited in Montréal) is about to appear.

LOCAL ORGANIZATION

I shall conclude with a brief review of the various modes in which the UNIV activities are organized and directed in the different countries. In some places existing institutions sponsor various ICU initiatives such as this congress and its preparatory studies. These include particular colleges (La Sabana, in Colombia; Strathmore, in Kenya) and societies (such as the Association of Education, in Venezuela). In other countries organizations have been set up for the sole purpose of promoting the UNIV activities. Among these are the UNIV 2000 Student Committee and the Scientific Advisory Council in Austria. That country's National Student Union has designated these projects as deserving of special interest.

To study and evaluate the reports which have come to the UNIV-84 executive committee from all over the world has not been an easy task. It has been especially difficult to bring them together into a comparative synthesis because some reports were more statistical (Ecuador and the Philippines, for example) and others entirely conceptual (Argentina and Bolivia). This year we wanted to do more than simply summarize what has occurred over the past twelve months.

You have been given the documentation that has emerged from our efforts to present an accurate impression of the many activities you have carried out, of which I have only given a general overview. We shall turn now to some of the committee's reflections on all of the responses to the questionnaire which are contained in the national reports. These reflections also take into consideration experiences gained in the preceding congresses. The work of UNIV over the past five years has taken a well-defined path; UNIV-83 and UNIV-84 have made it particularly clear that we are setting forth the meaning and the characteristics of academic work in the context of the contemporary university.

Mr. Monod is a doctoral candidate in linguistics at the University of Geneva.

General Analysis of the Study

Ana Maria Vergara (Peru)

Especially since 1980, these International University Congresses have demonstrated that there is such a thing as an "international university mentality," that the same probiems and ideals largely exist everywhere, irrespective of national or cultural differences. Students and faculty are responding in the same way to the same questions.

Although there has always existed something of a characteristic mentality in universities, in our day it is accentuated by the sense of being immersed in a deep cultural crisis. Its signs—evident in the majority of the national reports we received—are "dissatisfaction," a kind of "fatigue," and allegations of pessimism. Because this impression is negative we are obliged to search out the reasons behind it.

OPTIMISM IN DISREPUTE

An atmosphere is objectionable if it regards optimism as a kind of illness; if it erects personal well-being into an absolute. For subjectivism dilutes and conformism impoverishes. Nevertheless these are the attitudes conveyed by the negative responses to the questions we have been raising.

Before attempting an analysis of this year's responses, it is necessary to recall that we are in search of solutions. I would even say that we must be part of the solution. Rather than simply being astonished or preplexed by ***what*** is happening, we must try all the harder to find out ***why***. We have to realize that subjectivism and pessimism can be checked. But this requires a current of opinion that goes against the general current if we expect to turn the tide. In short, it is necessary to take a positive stance.

We have asked very basic questions: "What is work?" "What is society?" "Who is a colleague?" "What is service?" In one form or another these questions run through the studies carried out in all our countries. Many times these questions pass in rapid succession. Hardly anyone stops to consider them with any depth. How often society treats the university as a potential enemy which needs to be controlled. How often, too, the university looks upon society as an

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alien, undifferentiated mass. The word "responsibility" varies in meaning according to which side of the street one is on. In other words, the general tendency today is toward conformism or negativism. Either people conform to what is, to what is known, to what is established, refusing to look into the matter, or else they deny that anyone or anything can have a positive value, forgetting that it takes an effort to improve things. People may take refuge in a lofty idealism, which generally misrepresents the facts, or in a spiteful crevice which keeps them from seeing things clearly. An initial explanation might be that the idealist has lost touch with the real world, and that resentment deforms the critical capacity, the art of discerning, converting it into indiscriminate, superficial, and sometimes even violent negation.

The four aspects of professional work which we have been studying, the basic traits that make it of value to society, have the force of penetrating those hazy outlooks. Let us see how this is so.

THE ABILITY TO WORK WELL

The competence a job requires is not acquired simply through practical instruction in some specialized subject. Such a narrow outlook betrays a poor understanding of reality. Competence is more than the combination of theoretical and practical knowledge. The effective resolution of a professional problem depends upon something prior to a demonstrated acquaintance with the facts. Competence does require the acquisition of knowledge, but what lies at its heart is something many of the interviews identified as "integral formation."

Competence is the ability to do a good job, whatever it is. Doing something ***well*** matters more than what is done. Thus competence includes decision-making ability, judgment, knowing where to find information, courage in the face of obstacles. The competent worker is not so immersed in the immediate problem as to lose sight of the larger context. This ability to see things all together means that a competent person is also a person of general culture.

This notion of competence as "integral formation," as wide-ranging knowledge, is not to be confused with some Platonic love of wisdom which is completely detached from what people today call

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"success." It simply means that in these times a pragmatic concern with success in matters of professional work has more to do with far-reaching abilities than with stuffing data into our minds.

Consequently, in order to work with competence one has to ***be*** competent. And to be competent requires much more than passing a series of exams. This leads us to consider what it means to make a responsible use of the time that is spent in the university.

OVERCOMING THE "IRRESPONSIBILITY COMPLEX"

It seems to some that the university is fostering a sense of responsibility if it moves students to fulfill the obligations proper to them. The university's job is to see that those enrolled in its courses observe the rules of the game. What they do thereafter is another matter. According to this view, the students who are playing the game do all that is necessary by simply fulfilling their academic responsibilities. But this attitude, which shows up in many of the responses, really amounts to an irresponsibility complex, for one's years in the university ought to be a step toward greater responsibility.

This complex entails two consequences: refusal and resignation. Since responsibility takes effort, irresponsible students refuse to work; the very word implies some kind of commitment. Thus irresponsibility also includes a refusal to commit oneself. Unlike the heroic refusal to compromise high ideals, this is a refusal which arises from conformism. The student regards himself simply as a party to the educational process; his one responsibility is to attend classes, which by some mysterious machinery in which the student has played no role, are supposed to work as if by magical arts to produce the results promised in the university catalogue. The only thing that really matters is the final list of those who passed . . . at any price.

Perhaps I exaggerate, but only to emphasize that responsibility, as it should already be lived in the classroom, must not be allowed to serve as "camouflage" for what is really a disguised conformism.

STRENGTHENING THE FREEDOM TO KNOW

The irresponsibility complex, as I said, also includes resignation, a resignation of the exercise of free choice. Initiative is constantly

exercised in professional work, and it must not be allowed to hibernate while one is in school. The university has an obligation to develop the ability to deliberate and to formulate positions as knowledge grows. This ability presupposes effort: the effort to learn and the effort to be concerned about things.

When a person loses interest in things he fails to exercise free choice. To be interested is a result of acquiring general culture. It is often said that young people tend to lack this interest. There is a form of self-interest (calculation, seeking one's own good) which is out of place among us, but not interest in things. That is the kind of disinterest which is part of the irresponsibility complex (though it may not be recognized in precisely those terms).

We cannot excuse a lack of interest by saying that the moment will come later when we have to become concerned about things. That moment has already come. If the motive force of freedom is not developed and kept alive now, how can we expect this indispensable element of responsibility to appear suddenly upon graduation? If it is so important for professionals to be responsible, we must see that it is equally important now. It is precisely because the ability to use our freedom belongs to the sense of responsibility that we must make the hard effort to acquire it.

PROFESSIONAL RELATIONSHIPS

It takes a similar effort to develop personal relationships. According to a survey conducted only two months ago by the E.E.C. among the young people of Europe, the value held in highest esteem is friendship. Those interviewed, however, were not asked to explain what they understood by friendship. The preparatory inquiry for our congress helps to fill this in.

One person put it something like this: "I am open to others; if they approach me, I am ready to meet them." The briefest reflection on the nature of friendship in the context of this statement—which captures the prevalent attitude so well—is a cause of sadness. The statement makes friendship something passive, an opening which is not activated unless someone "approaches." Here is a helpless conformism which establishes a condition which is unlikely to be met.

This is not the place to launch into an essay on friendship. But a deep analysis is not necessary to recognize that friendships are built

by taking initiative toward others. While it is far from providing a complete definition, this simple approach offers several advantages: first, speaking to someone doesn't take much of an effort; second, we don't have to search through history to find legendary examples that we can imitate; third, it can be done everywhere and always—before and after class, within and outside the university, and so on.

Friendship, too, is related to culture, which enables us to speak, and gives us things to say. The broader our formation, the easier it is to form relationships.

It should be obvious that professional work has a great deal to do with such relationships. One has a very limited future in store if he thinks he can shut himself up within the four walls of an office and communicate with the outside world through a buzzer. A final advantage, then, of knowing how to approach others is the ability to get along—not only as a social necessity (which it is), but also as a professional necessity.

FROM ECONOMY TO SOCIETY

The university is a school, in the widest sense of the term, and not simply a caretaker of the sciences. Among other things, it is a school of friendship, of fellowship. If the university finds people lethargic toward others it must wake them up. Everywhere in our study we come across this point once and again: the way to overcome a utilitarian outlook is to take an interest in things and in other people. One of the reports put it this way: "If one is not content simply to receive gratification as a passive member of the 'welfare' society, one must take the initiative, be an innovator, act freely."

The same document asserts that "the recovery of the professional meaning of work effectively constitutes a very direct way of reversing the tendency toward functionalism. But for this to happen it is necessary to recall that economism lies at the heart of this mechanistic view of society. Professional work is not to be reduced to its economic or financial dimension (important as that may be). Economy *is* one aspect of society, but not the principal or definitive one.

"What chiefly characterizes society is its origin in the human person, whence it expands and develops. Society is not 'the market;'

it is a 'complex of liberties.' My freedom does not end where someone else's begins; my freedom is interwoven with that of others. The resulting harmony empowers the freedom of each and leads to true social progress."

To conclude: Optimism is to be recovered only by restoring the larger awareness I have called "interest." It is a universal experience that one cannot love what he does not know. This restoration of the full meaning of knowledge and of the creative meaning of freedom can only spring from a view of humanity which is not divorced from the deeper reality of things.

Miss Vergara is a graduate student at the University of Piura.

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The Personal Dimension of Human Work:

Applications of *Laborem Exercens* to Academic Life

Delegates from Belgium, the United States, and Italy addressed applications for the UNIV-84 theme which they found in the 1982 encyclical letter of Pope John Paul II on human work. Professor Hervé Pasqua of Louvain University laid out the general principles of the encyclical by way of introducing the other two presentations and drew particular attention to family life as the foundation of society and therefore of work. Professor John A. Gueguen of Illinois State University then developed the encyclical's applications to academic life. Finally, Professor Pier Paolo Donati of the University of Bologna applied the teachings of ***Laborem Exercens*** *to existing conditions wherein increasingly rigid bureaucracies make it essential to find ways to improve communications and other forms of human inter-relationships. Professor Gueguen's remarks will serve to indicate the tenor of these presentations.*

In Pope John Paul's 1982 encyclical on human work, mankind is reminded once again of the perennial Christian teaching that human work is fundamentally about personal values. In today's context the Pope considers it his duty, as representative of this ancient tradition, to speak about work, both in terms of natural human experience and in the words of the Gospel. His purpose in doing so is not merely descriptive. In reviewing the contemporary situation, he intends to emphasize the why and the how of our working world. He continually returns to the first principles of work as they are found in Christian social doctrine. The pursuit of social justice and of social morality as a whole forms the larger context of his concentration on work. It is necessary for the Church to constantly reappraise human work because the social conditions are ever changing and bringing into our experience new challenges to human dignity. The Church stands in a particularly favorable position to conduct such a reappraisal because of her constant preoccupation with what is required for our salvation. In ***Laborem Exercens,*** then, Pope John Paul tries to see and to show us how God views our work in terms of His ultimate plan for human life as a whole.

COMPREHENSIVE VIEW OF WORK

When work is viewed in this most comprehensive light, it becomes clear that the central purpose of work is the enhancement of human dignity and well-being. A test of our progress in making the world and its resources serve our final goal is the increasingly mature recognition of this purpose of work and the increasingly universal contribution work makes to human dignity. Thus, the Pope assures us, what should lead us to work is not the desire to ***have*** more, but the desire to ***be*** more—if, that is, we want our work to contribute to a fuller realization of our humanity. As persons, we are more precious for what we ***are*** than for what we ***have.***

In view of the concerns which have brought us together in Rome for the UNIV-84 congress, it will be appropriate to consider some applications of these ideas to the work of teachers, administrators, students, and recent graduates who are taking their first steps in professions which require the daily expenditure and development of intellectual resources. Let us take up the Pope's suggestion that we reflect on our work in order to see how his teaching bears upon academic and professional life. I shall emphasize, in particular, two major themes of the encyclical: the development of our personality and the development of our social consciousness. Herein we have abundant opportunities to reflect on the topic of our congress as it grows out of the topics of previous years.

First, the development of our personality: In stressing the primacy of persons over things, as he does throughout the encyclical, the Holy Father wants us to understand that all work—manual and intellectual—must be something positive for human development. What work does to the worker as a person is far more significant than what the worker does with his labor. By "person," the Pope means the whole composite of a human soul and a human body which establishes each unique life and constitutes the source of subjective activity. The person as agent gives meaning to the action.

TWO DIMENSIONS OF WORK

The Pope treats two dimensions of personal or subjective work: working for oneself and working for other persons. The

responsible worker wants the outcome of his labors to be useful in both respects by providing for the worker's own needs and for the needs of others. The person is the subject both of rights and of duties. The Pope devotes close attention to the moral rights of workers in the general context of fundamental human rights (for example, the right to appropriate working conditions and the right to periods of rest and refreshment). Then he goes on to the moral obligations we have to make our work serve all other persons who are linked to us by social ties, ultimately including the entire human family, now and in the future.

These two dimensions of work must be viewed together in order to avoid mistakes that have been made repeatedly in recent centuries. We work for ourselves, in an important sense, but we also work for others. The rights are meaningless without the corresponding duties. This needs to be stressed because the studies we have conducted this year and in previous years suggest that a self-serving orientation of students and young professional persons is overshadowing the recognition of their social duties. We may suspect that the modern errors the Pope refers to, in this encyclical and elsewhere, have much to do with the imbalance. Various forms of materialism and individualism carry the ***personal*** usefulness of work to such an extreme that it converts the worker into an object who is degraded and oppressed.

As a corrective, the Pope proposes that we reflect on the mystery of the creation and of divine creativity in order to recover the true perspective. Over and over, he urges us to compare our working with God's working. If we grow in the realization that our work is to be a sharing in the creative activity of God we shall see more and more clearly how to make our work serve ourselves and others in a harmonious blend. And not only do we imitate God in His work; we even extend and in a sense ***perfect*** His work. What a great responsibility—a grand responsibility! And how well we shall discover the personal ***and*** the social resources and values latent in creation, where they await our cooperation in bringing them into existence. Here is a thought to stimulate students, teachers, and professional persons so that all might give a sublime meaning to the most ordinary tasks and resist the forces that incline us toward lower, self-serving ambitions. It will be impossible to develop the Creator's work, the Pope adds, unless we consult the advantages of others as well as our own.

SOCIAL DIMENSION OF PERSONALITY

This brings us directly to the second main theme of ***Laborem Exercens:*** the social dimension of our personal identity, and therewith many implications for the theme of UNIV-84. Together, persons make up societies which have goals proper to community life. Together, we take part in a life that extends beyond and enriches personal life. Together we contribute to a good which is common to us all. Clearly, the work we do—especially university and professional work—must in some way enhance the well-being of society. Whatever we can do to obtain a more humane ordering of social relationships will have more worth than mere technological advancements. For these advancements can supply the ***material*** for human progress, but by themselves they can never make it occur.

The Pope assures us of the right outcome if we do our work with a growing, a maturing consciousness of our solidarity as social persons. Through honest collaboration we can coordinate our personal efforts, realize our mutual dependence upon each other, and achieve goods that surpass the capacity of an individual.

In this connection, he makes specific mention of the social differentiation and coordination which it is possible to observe in the field of education. By preparing young persons to assume their places in the larger society, academic institutions have an especially fertile opportunity to affect and even to re-direct the whole tenor of society. How often on his apostolic journeys the Holy Father has cried out: Teachers! Students! Seize your opportunities to make a better world! Teachers! Students! Young workers! Realize your responsibility to make a better future! Resist the collectivist ideologies which want to swallow individual responsibility in an undifferentiated faceless mass without unique personalities, ideologies which imagine that works produced by human talent can compete with God's work, as if the creature were a rival of the Creator instead of His partner.

For the proper "socialization" of academic and professional life to occur, each person is entitled to be a full partner in the whole enterprise, working alongside other persons who are entitled to the same respect and called upon to demonstrate the same responsibility.

AREAS FOR CORRECTION

In all of these respects, the studies we have done for the UNIV congresses have brought out many things that need correction. Competition and suspicion must give way to cooperation and teamwork. Persons must not be used by others as mere objects, as enrollment statistics or as units controlled from above. No effort can be spared to improve lines of communication among the several sectors of university and professional life—among administrators, professors, students, and graduates.

I suggest in conclusion that Pope John Paul's lessons in this general document on work are worthy of our study for their particular applications to our university work. In this way, we can help to make the world more and more the one he anticipates, a new world permeated by the human spirit and by the Spirit of Christ. This will happen in our countries, in each of the places where we work, if we form specific resolutions that will make our daily tasks more effectively achieve their true purpose: the perfecting of our personalities and of our lives together in society.

Dr. Gueguen teaches political philosophy at Illinois State University. He edits the English edition of **Cooperation in Education** *and since* 1980 *has coordinated the American participation in the UNIV congresses.*

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Concluding Comment: A Job for Heroes

Alejandro Llano (Spain)

What is probably history's briefest critical review of a dramatic performance reads as follows: "Mr. Patricio Vinuesa has introduced his new work, ***A Gloomy Dusk,*** at the Beatriz Theatre. Why?" This is the same question we must ask ourselves now, at the conclusion of UNIV-84. Or perhaps we ought to ask ourselves an even more fundamental question: What for? This is the question I shall ask in concluding our study.

For what reason have we devoted ourselves so assiduously to this effort to discover the significance of professional work if it seems to be so implacably immersed in the mechanical functioning of the market? What can a few small groups of students scattered through this wide world do to halt the ominous cadence of pure power?

At the very outset of our study we regarded those reservations with a certain skepticism, and we have refused to let them discourage us. We do not accept the suggestion of pragmatic materialism that the value of professional work depends more on the successful discharge of a task than on the worth of the human being to whom it is entrusted. We simply refuse to play that well-organized game.

THE SOURCE OF MEANING

The real source of meaning in whatever we do is the concrete reality of the human person. Man is not an interchangeable part in some faceless machine. Each person is a profound, intimate, unique reality, valuable in himself. Precisely because he is not a random object lost among things in general but rather a responsible subject, man can undertake new projects, move toward definite goals, make progress. When human work is disconnected from its subjective source it loses personal and social value because it is objectivized. The reigning ideologies view the person and society as opposed and in conflict with each other, but they have a common root. The same thing that makes a person unique and unrepeatable, endowed with freedom and dignity, also opens him to others as a member of the

social community. That same inexhaustible and expansive spring used to be called "spirit."

All this suggests a further and also disquieting question: Are these formerly well-established truths still credible? Are they still convincing? At the very outset we responded with an emphatic yes. Let us not confuse cause and effect. If our whole modern civilization seems to have come to a stand-still, paralyzed by a kind of social entropy, it is due precisely to a failure to believe in these deep truths upon which our civilization is founded, truths which can still be found in its cultural masterpieces.

As university people we cannot resign ourselves to the dictates of materialism. Precisely because of our affiliation with higher education we are convinced (we ***ought*** to be convinced) that scientific and ethical knowledge is the principal ingredient of social progress; that it provides the energy needed to break through the hard crust of conformism. According to an old Russian proverb, "A true word is worth more than the whole world." The spirit is more powerful than power.

THE ESSENCE OF THE UNIVERSITY

The university has always understood itself as a "pre-social" sphere in the sense of being primary. It provides the space needed to devote oneself freely to learning and to the transmission of new knowledge. The very essence of the university is this capacity to pursue knowledge freely and progressively. Progressing freely in knowledge has a social value of the first order precisely because it transcends the immediate game of pressures and interests proper to a given society. The university remains aloof from this social game, but at the same time is prepared to break into it with its discoveries, with its contributions to knowledge.

It is in this spirit that we have boldly undertaken the project of renewing professional work. It is almost certain that our proposals will not meet with an immediate social acceptance. But we have already brought many students throughout the world to start thinking about this renewal. Is it too much to suppose that their personal commitment to these human, cultural, and intellectual ideals will in time become a potent factor in moving society?

The university is a long road where successive generations

meet, where the "baton" is passed from hand to hand. The quiet confidence of wisdom attained acquires the nerve of vitalities which are stirring in the freshness of youth. In the university the passage of time is not a loss but a gain; as it passes, time becomes a creative soil, a fertile spring.

We cannot say that young people are good (nor that they are bad) simply because they are young. Nor can we say that old people are bad (or good) simply because they are old. Perhaps it is true that the older generation possesses the treasure of a long experience with life. But the young possess assets which are indispensable in launching a long-range project of renewal: They have time ahead of them. Only they—tomorrow's teachers and professionals—can prepare now for the coming century by giving rise to a new way of living and working in society.

The proper element of youth is the future. If, therefore, a particular generation of young men and women should look upon the future as a dead end, they would call their very youth into question for they would not know what to do with their burgeoning energies.

YOUTH AS A PROBLEM

The United Nations has proclaimed 1985 the International Year of Youth. Apart from the particular interests that may have motivated our diplomats, I believe this circumstance coincides with a particularly promising moment in history—a "kairos"—which we must accept as a challenge. It is an opportunity for us to come to grips with the problem of youth today, or better, with youth as today's problem.

What makes today's young people somewhat disquieting is their apparent reluctance to take on the future. A couple of months ago I argued this question with a group of high school seniors who will soon begin their university studies. Somewhat nervously, I asked them, "Do you personally want to change the world?" The response was calm, unanimous, and quite negative. It went something like this: "A person would have to be rather pretentious to consider changing the world, for it simply isn't possible. Not that we find things particularly agreeable today; indeed, they are quite disagreeable. It's just that all the schemes for change that we are

aquainted with are either feeble or deluded, or—what is worse—they lead to situations that are worse than what they want to improve."

To begin with, it would seem that we are encountering an unusual phenomenon in history—a younger generation which is passive, resigned, and uncritical. But surely—and fortunately—the situation is not so clear (or rather, so obscure). When we look further into this generational "impasse," we can hear the beat of a radical renewal. The "revolutionary hopelessness" conceals an imperious desire for "revolutionary change." This tense calm is, perhaps, the preparation for a great assault. It is not a case of idle youth cheerfully anticipating a life of unemployment and doing nothing about it. The situation with young people today is simply that things don't make sense; that they don't add up. Neither do things add up for older people, but many adults seem to have gotten used to this incoherence, this ambiguity, or else they gloss over it. But things will never make sense unless one perceives a core of meaning, a "telos" by which everything is ordered and receives its finality. When the goal disappears, everything stops in its tracks, for there is nothing toward which to proceed.

OPEN TO THE FUTURE

When a sense of purpose is lacking, the future seems hazy and our ability to formulate projects fails. When reasoning becomes a merely formal process, the emotions and the senses tend to fill the gap left in the mind. The faculties are dulled and vitiated in the always unsatisfying pursuit of changing impressions and passive pleasures that lead nowhere. The imagination ceases to be creative, loses touch with the plane of existence, and lapses into shining illusions of some mythical "paradise."

To recover the capacity to formulate projects that are open to the future means learning to use the imagination creatively. It is the intelligent imagination, the mind in search of discovery, that enables man to anticipate the future in the present. The great contest awaiting today's youth lies in finding the real meaning of these times and living in a technological civilization which has conquered space and now wants to abolish time.

This leads on to further questions which we must try to answer:

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What should we do with the time that lies ahead of us? What do these words mean today: enthusiasm, commitment, fascination, ideal? What is worth dreaming of? What does it mean to succeed, and what does it mean to fail? What risks are worth taking? What should we be afraid of? Does the history of mankind or of my own country mean anything to me? And finally, what should we hope for?

If the UNIV-85 congress manages to provoke questions of this kind among thousands of students and professors of diverse convictions and ways of life, it will help to divert education from the course it seems to be taking, a course one fashionable writer has captured in a compelling slogan: "The only truth lies in learning how to free ourselves from the insane passion for truth."

A NEW REVOLUTION

When we come to a better understanding of today's youth in this moment of its vitality, we shall better distinguish between the grandeur and the poverty of those ideologies which characterize modern youth. It will help us to understand ***environmentalism*** as a respect for nature which is so broad that men will be at least as well regarded as seals. It will help us see that a well-understood ***feminism*** includes something more than a true equality of rights, that women can bring to society those qualitative values which mechanistic calculation persists in scorning: care for persons, sensitivity to fine points, prudential understanding of concrete situations, meditative throught. It will help us recognize a good ***pacifism*** in which we can all be peaceful without surrendering, without a willingness to replace danger with debasement. And finally it may help to show us that ***nationalism*** is but a perversion of that great human virtue—patriotism—which teaches us to love our ancestors and our native land as a way of learning an undiscriminating love for all of God's children.

In short, what we must do is bring to light the secret longings which hide behind those ideological distortions. Then we shall recover the practice of virtue, the only way to make up for lost time that befits human dignity. Through this moral control of our self-realization in the here and now we shall also be able to look ahead with great hope.

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To ask for this is surely to ask for a great deal, but with things as they are we cannot ask for less. Once today's youth has disengaged itself from a cold, disembodied, and implacable logic, once the quest for pleasure has given way to stories of adventure and heroism, it may perhaps discover a new meaning of the Epic poem. It would be a realistic epic which sings of the even greater heroism in work done with intelligence and effort, in commitment to solid values, in generous service of others, in loyal friendship. If you want to talk about a "revolutionary change" here is an entirely new one. This "revolution" can usher in a surprising future of light and peace. I venture to suggest that this, and nothing else, is the task of today's heroes.

Dr. Llano is Dean of the School of Philosophy and professor of metaphysics at the University of Navarre.

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Recommendations for the Declaration of the Rights and Responsibilities of Youth

The General Assembly of UNIV-84 closed with the following report of Prof. Aparecida Ferrari of Brazil, chairman of the committee which studied proposals of the various national groups concerning the International Year of Youth, a project of the United Nations for 1985. Other members of the committee were Professors Paolo Biavati (Italy), Aude Cherel (France), and José Antonio Ibañez Martín (Spain).

In view of the forthcoming International Year of Youth, our congress has offered thousands of young people throughout the world an opportunity to make suggestions for a Declaration of Rights and Responsibilities which the United Nations intends to promulgate. Summaries of these suggestions were heard and further elaborated at the session on Monday. We now wish to bring before you ten recommendations which our congress will make to the U.N. At the same time, we shall urge that body to consult with many other youth organizations worldwide in formulating its declaration. In carrying out our task we have tried to avoid the slightest suggestion of confrontation between the younger and the older generations.

Our recommendations are as follows:

1. Young people have the right to receive their first education in a stable family environment, which is the most natural human surrounding for them to develop their affections and discover their own personalities.

2. The young have the right to the protection by society of their moral environment which is necessary to safeguard family stablity and make their own assumption of the responsibilities of marriage easier when the time comes. This also implies the provision of suitable legal, social and economic conditions.

3. The young have the right to an education which is not limited to the mere acquisition of knowledge or reduced to simple preparation for a job of work, but also includes the development of the whole personality, including its ethical and religious sides, together with the development of an intelligence which aspires to the truth, to aesthetic sensitivity, and to affection.

4. The young have the right to a guarantee by public authorities of educational pluralism—a reflection of the pluralism of society itself—and to economic assistance in an equal degree to all educational institutions, so that in this way equality of opportunity can be guaranteed and the right to a free choice of the type of education desired can be assured.

5. The young have the right to the recognition of study or professional training—the principal task of young people throughout the world—as genuine work, by means of which they acquire dignity and make their own personal contribution to society.

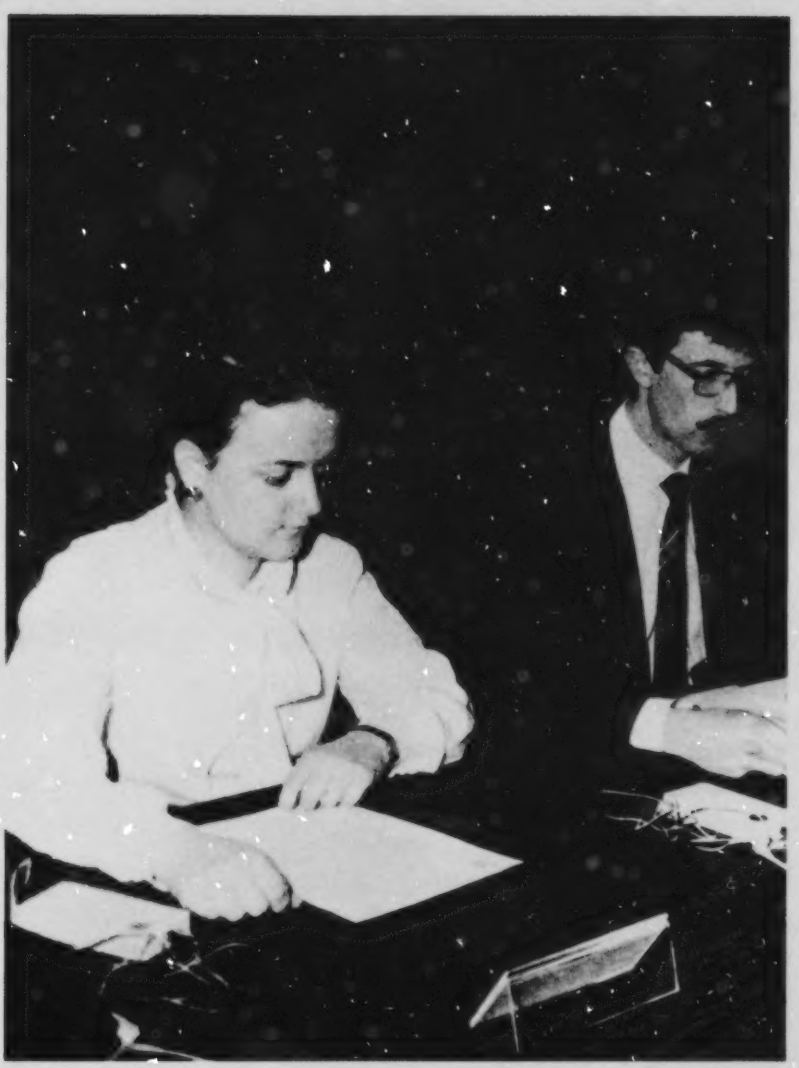
6. The young have the right to protection of the common environment by the civil authorities, so as to avoid the aggressive manipulation by dealers in eroticism and pornography, which militate against the personal and social dimensions of sexuality.

7. The young have the right to a guarantee from the civil authorities of a social climate which is characterized by dialogue and respect for basic rights; such an environment is necessary to prevent violence.

8. The young have a right to respect for their mental and physical health. Protection against drug-abuse is an integral part of that right. For this reason, bodies which defend the rights of man must foster an education which immunizes them against the forming of drug-taking habits on the basis of scientific information. This means that the public authorities should use all means at their disposal, including the penal laws to fight against this attack on young people.

9. Young people have a special responsibility to help the peoples of the world draw closer together and to assist areas and countries which are less developed. Where possible, they should be encouraged by appropriate measures to accept cooperational tasks voluntarily and gladly, and to carry on their professional work for some time in less advantaged areas, thus contributing to the improvement of the quality of life in these areas and countries. They should also give an open welcome and generous help to young people from other countries who come to work or study in the more developed nations.

10. Young people, aware that those who claim rights without acknowledging responsibilities destroy any possibility of coexistence, recognize their own duty to prepare themselves morally, spiritually and socially in order to contribute effectively to the construction of a more united, human and just society.



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PART II: THE PRELIMINARY STUDY

INTRODUCTION: The Professions and Society

The UNIV-83 investigation of "A Student's Work" explored the professional meaning which study has for university students. It confirmed the findings of previous congresses: The years spent in the university are generally understood to provide specialized preparation for a professional career. Social and economic pressures (for example, the threat of unemployment) affect not only the students but the university itself. But this is only part of the story. The UNIV congresses have also identified a different set of aspirations which relate to the development of the whole person. Many students desire a professional preparation which is more humane and less determined by technical efficiency.

UNIV-84—The XVII International University Congress organized by the Institute for University Cooperation—responded to an analysis of this contrast between necessities and ideals and especially to the possibility of finding a way to overcome this dichotomy. Hence the study of the meaning of work itself. In particular, students, professors, and alumni throughout the world were invited to make a serious examination of factors which give moral significance to the social dimension of professional work and thus mark out the university's place in the larger society.

The executive committee of UNIV-84 tried to facilitate this study by disseminating a questionnaire which developed four principal themes bearing upon professional activities which make a real social contribution.

Evidently the first requisite of socially valuable work is its ***competent*** exercise through a combination of personal qualifications and appropriate training. In the next place, a sense of ***responsibility*** will enable professionals to do their work well. The combination of these two characteristics implies a commitment to provide a definite public service. Less visible and yet underlying

them are two other requirements for socially valuable work. An ***openness*** to others enables a professional to see work in its deeper sense of service and not treat it simply as a function of supply and demand. Likewise, a ***readiness*** to respond to common aspirations gives to professional work, according to the field of specialty, a share in the development of a more humane society.

Local committees in each participating country worked out appropriate methods for making use of the questionnaire. Following is a summary of the results, first in the English-speaking countries, and then, more briefly, in all the others.

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Results of the Study: English-Speaking Countries

United States

The questionnaire was an effective device for selecting persons for the study who had thought more deeply about the subject and were willing to devote time and effort to the questions proposed. Conversations at many locations in the country with teachers and administrators, students and alumni produced insights and suggestions which can be beneficial to persons concerned with the character and the development of professional education.

With respect to competence, everyone agrees that it requires some combination of classroom learning and practical experience and that these two components of professional preparation enrich each other. But considerable dissatisfaction was expressed over their actual estrangement in most places, as well as frustration over the existing attempts to bring practicing professionals into contact with faculty and students. At the same time, the positive example of competent teachers and the abundance of professionally oriented student organizations drew praise for the university.

With respect to cooperation, availability, and service, the university also provides nearly ideal conditions for personal growth that will later have an impact on professional life. But while every classroom and laboratory is a potential community in which a sense of responsibility can readily develop, many of those interviewed (especially in commuter schools) find the existing interaction to be slight. A comment from Wisconsin was typical: "People cooperate in spite of the university, not because of it." Among the reasons that surfaced in the study, these were prominent: greater emphasis on differences than on similarities; lack of communication among the various sectors of the university; absorption of each person in his own work; the anonymity fostered by large classes; a keen sense of competition. As in society at large, everything seems to be individualized. Where cooperation does occur, it is the result of individual initiative rather than institutional policy and takes place more often in student associations than in formal class projects. A true sense of community is approximated in some small colleges where professors are more accessible and students are more inclined to help each other.

WIDE VARIATIONS

In general, higher education goes on in many different contexts. Accordingly, responses to the questionnaire varied greatly in regard to social awareness. Where personal concerns tend to consume available time and energy there is indifference toward others. At the other extreme, selfishness disappears in an atmosphere of patience and openness where people take time to listen and are willing to adjust their schedules to accommodate others. In the broad middle ground many seem to be taking steps to get along, to participate in university or community service projects, to approach others as colleagues, and to acquire leadership experience.

Faculty members and alumni tended to see a place for both competition and cooperation in professional work. While "official" attempts to secure greater cooperation or involvement are generally resented, most persons do strive to form close relationships while at the same time respecting the independence of others and expecting to be shown similar respect. On the whole, professional friendships are highly selective.

As for ways to enhance the university's role in preparing responsible professionals, there was considerable agreement about the need for more emphasis on basic skills, liberal studies, and a richer humanistic background (as in Harvard's moral reasoning course). Nevertheless most of those who participated in the study expect the pressures toward greater specialization to increase, with the consequent narrowing of professional education. Students and professors will continue to rely on extracurricular opportunities (social, athletic, residential) for developing the broader qualities almost everyone recognizes to be a part of professional development.

Students, professors, and administrators were interviewed individually or in small groups at 45 colleges and universities in all parts of the country. The largest effort was concentrated at three private universities (Carnegie-Mellon in Pittsburgh, Catholic University in Washington, Notre Dame in South Bend) and three public universities (Illinois State, North Carolina State, and Wisconsin at Madison). Recent graduates were interviewed in the larger cities, principally Boston, Chicago, and St. Louis.

Great Britain

The questionnaire was used effectively in a two stage process which began with a selective introduction to the UNIV study and went on to the organisation of small working groups for those who wished to take part. The resulting discussions were enthusiastic and constructive. Student responses depended largely on the course being read; differences were notable between vocational and non-vocational courses, and between those in arts and those in sciences. Graduates' answers followed the same lines the students took, but with additional comments drawn from their actual experiences. The teachers' responses varied greatly among themselves and with respect to those of students and graduates.

DIVERGENT ATTITUDES

The most general result of the survey was a divergence of attitudes over the "relevance" of university studies. Some wanted academics to relate directly to the problems of society, such that the university would be expected to prepare persons to exercise a given profession. Others expressed the traditional view that the university is ill-equipped to provide the technical skills necessary to exercise particular jobs and that it would be a mistake to orient courses to the "needs" of society (which so often reflect vested interests or fashionable trends).

This divergence was already apparent in answers given to the first question, on whether the university is giving adequate training for future professional work. Except for those studying sciences or vocational courses, most students thought they were not receiving sufficient preparation to exercise a profession. Many of these were satisfied that the university is accomplishing its proper mission in giving a general academic education. Although the university does in fact prepare professional people, it can never satisfy all the needs of the professional world.

With respect to the question about fostering responsibility, most were willing to give the university a high mark. However, both teachers and students viewed this matter very much within the academic context: for the teachers, responsible work will be the result of close collaboration with them; for the students, it is best

developed through a personal effort to take studies more seriously. There was general agreement that the foundations must already be present if the university is to help develop a sense of responsibility. The individual will benefit only by exerting his own effort. Moreover, university education is looked upon as principally an intellectual pursuit, and few expect it to affect their social responsibilities (toward family, friends, and society at large).

The third question, on interpersonal relations, found general agreement that the environment of a university does bring about favorable situations for mutual cooperation and service, especially among fellow students (teamwork in studies). Relations between students and lecturers largely depend upon the particular lecturer.

There was an interesting difference of opinion on the question about the university's awareness of the real needs of society. Those in London (which is not a campus university) find that the university helps them to be more aware of social problems, whereas most persons attending campus universities expressed the contrary view. Among students generally, those in law, medicine, and the humanities tended to see their study and research as a service to others, but few could think of actual steps they were taking so that their studies would be more beneficial to society in the future (apart from studying hard and gaining practical work experience in the vacations).

The study was conducted among students, graduates, and teachers primarily in London, Glasgow, and Oxford, with study groups also organised at Manchester, Liverpool, and Leeds.

Canada

Universities must develop proper personal attitudes as well as provide technical training in preparing students for professional work. Although scholastic excellence alone is insufficient, today's university curricula often seem excessively scholastic and only slightly related to the exercise of future professional work. Students are grateful to the extent that their universities go further than what is "strictly necessary" and open their minds to a world wider than their discipline.

A mature person has a full awareness of the implications and

consequences of his responsibilities. For a student preparing for a future career, this includes a willingness to share knowledge of his special field with others, thus contributing to the shaping of society but without seeking to impose one particular interpretation. Universities develop the maturity of students through the discipline of research, written work, etc. For some students who were interviewed, a sense of responsibility comes with the commitment to serious study. But most thought it quite distinct from what goes on at universities. A few even suggested that professional preparation turns students away from a concern for others by making them more self-centered.

SELF AHEAD OF SOCIETY

The related topic of openness to others, was generally understood to mean availability, understanding, and communication. In practice, university people tend to give more attention to themselves and their work than to the needs of others. They seem unwilling to listen to the opinions of others and come to their assistance. Many students professed to be uneasy about this effect of the competitive atmosphere which is seen to prevail at some Canadian universities. But only a few are doing anything specific to foster greater dialogue between lecturers and students, or among students themselves.

Thus the majority of students do not seem to perceive their work as a service to society. Professional training is viewed more narrowly as a means to develop one's own competence and thus to secure advancement later on. If students are to develop a more balanced and unified view of their present and future work, university culture needs to undergo a complete change. The profession for which university is a preparation must be seen in a new light. This reconsideration of the meaning of work can only occur if all knowledge is seen in the perspective of man's ultimate purpose. This aspiration, admittedly vague and over-generalized, cannot be fulfilled in any case unless it is fired by a desire for personal transformation.

These conclusions result from enquiries made at seven universities in Montréal, Toronto, and Québec City.

Ireland

Through a combination of personal interviews and group sessions based on the UNIV questionnaire, students, working graduates, and lecturers concluded that the centering of university studies on examination results has the effect of minimising personal talents and concern for the intangible qualities and values which the questions try to bring out. But while employers usually look only at the examination results, working graduates urged students not to overlook those qualities such as punctuality, order, and constancy which are necessary for professional growth. Lecturers, on the other hand, seemed reluctant to address this moral dimension of university work. Students who noted this difference of viewpoint—quite a large percentage of the total—wanted to see more integration between the theoretical advice of lecturers and the practical advice of graduates.

PRIOR SENSE OF RESPONSIBILITY

The question that drew the greatest interest had to do with responsibility. It was generally agreed that willingness to devote oneself to serious study comes initially from family and friends: where that already exists, the competitive atmosphere of the university has the effect of increasing and directing the sense of responsibility. Students thought that more personal contact with the staff would enable lecturers to demand more of their students in this respect. Working graduates seemed more aware of the social implications of their work, and readily responded to the question about openness to others. In general, students tended to be centered on their individual needs. But all agreed that a greater emphasis upon teamwork in the university (work sessions in small groups) would foster a greater awareness of the needs of others and a readiness to serve. This could also result in less concern over the examinations and help to create a more human environment.

With respect to the university's role in society, the students thought it desirable to place more emphasis upon practical links between the intellectual world of the university and the realities of daily life. Otherwise students will be insufficiently aware of the need for professionals who can assist persons lacking educational,

medical, and other resources. Working graduates more clearly appreciated their contributions to creating a better life for the country.

In conclusion, the UNIV survey helped lecturers and students to consider ways in which professional persons can help to bring about needed changes, and ways the university can evoke a greater sense of responsibility toward that end. Those who participated discovered new ways to convert their current situation into a positive means of personal growth and service of others.

The survey was carried out in University College, Dublin; Trinity College, Dublin; and University College, Galway.

Nigeria

The needs of society vary according to the particular people, culture, and time. The realisation of this fact has defined the direction of research in Nigerian universities and has led to the establishment of journals and other publications. It is understandable, then, that this aspect of the UNIV questionnaire drew the greatest interest.

In general, orienting research to social needs has not been as difficult as training students to recognize and respond to those needs. On-going efforts in that direction include the redesigning of curricula and of individual courses with a view to the way a university education, given its nature, can be adapted to national and international conditions. Some respondents thought that state-imposed restraints have in fact hindered the university's response to the demands of society. Moreover, the involvement of professors in public affairs is often frustrated by the failure of government officials and politicians to heed their proposals. Still, the establishment of consultancy services by some universities is a practical manifestation of their willingness to respond to social needs. On the other hand, a rather large number of persons interviewed attribute to university professors some of the social ills which beg to be remedied. Because of selfish desires or mistaken values they sometimes fail to put their superior knowledge at the service of society. Some of this resentment of intellectuals, however, may be due to a cer-

tain nostalgia for the more peaceful and orderly society that preceded modern industrial and economic development.

GENERAL SATISFACTION

In response to the other questions, most students seemed satisfied with the professional preparation they are receiving from the university. There was a fear, however, among science and engineering students, that the declining emphasis upon practical instruction and the increasing number of formal lectures will make them less competent to undertake professional work. It is encouraging to note how seriously most students are pursuing professional competence, even to the extent of doing additional reading and engaging in private discussions with their colleagues. In part this reflects a perception that university lecturers are not entrusting students with assignments or other tasks which they are capable of performing. Only a few lecturers are challenging the students to express and develop a greater sense of responsibility and commitment to their work. The large student-staff ratio is another inhibiting factor, especially in the traditional professions of medicine, law, and business. In the humanities student responsibility is greatly affected by the corresponding attitudes of senior members of the staff. Overall, students in all programs seem to feel more responsible toward their parents and families, to whom they owe support for their education, than to the university and its staff.

The spirit of cooperation at the university itself suffers from the struggle for recognition and promotion among lecturers, and the limited ability of resources among students. The cooperation that does occur strikes most persons as superficial and formal, unless it is based on pre-existing friendships. Some students find outlets for their desire to interact with others by participating in professional or socio-philanthropic clubs and associations. Sometimes these associations sponsor public lectures and symposia where professionals in practice speak to students.

Students and lecturers were interviewed at the universities in Ibadan, Lagos, and Enugu.

Kenya

At present this country is going through a period of great commitment to social and economic improvement, and the university's role is directly linked to it through the training of future members of the professions. Discovering and responding to the demands of society is an imperative for university research. The demands are manifest: improve the level and the conditions of life in large sectors of society; give the country a greater economic independence. The universities are sparing no effort to serve the country in these ways.

As yet, however, the training actually provided seems to be inadequate, although this varies for the different fields of study. Technical courses in law or medicine are more adequate than the general preparation (pre-professional) provided in philosophy, literature, and science. As a consequence, students regard their studies in those fields as overly theoretical and even irrelevant. Students with a definite professional orientation demonstrate greater incentive to work hard, and they often pursue jobs related to their interests during the long vacation periods.

Apart from these opportunities to receive practical training while in the university, professional contacts rarely occur. Moreover, the organisation of the university according to the model of the old-style metropolis creates a gap between instruction and the real needs of the society. For the most part, the development of a sense of responsibility is left to a student's own initiative; the university gives no indication of a concern to help develop this quality. There is a general lack of discipline, and strikes or demonstrations often complicate academic life. Following the political disturbances of the 1982-83 academic year (during which the universities were closed), the government took measures to make them more responsible, but these have not been well received. Apart from minimum requirements of class attendance and the presentation of work on time, little attention is given to the preparation of students who feel professionally motivated to serve society.

INDIVIDUALISTIC TENDENCY

To improve inter-personal relations, the university has instituted a system of tutorials which facilitate group work. But this

cooperation is limited to the academic material. For the most part, an individualistic tendency restricts interaction to small groups of friends and concentrates student efforts on their own personal work. Relationships between lecturers and students are restricted almost entirely to the lecture-room, and the large number of students makes it impossible for a lecturer to get to know the students personally.

The responses of practising professionals and of lecturers make it evident that in spite of these obstacles, the university is indirectly contributing to the assistance of society by enabling many persons to acquire prestige, to enlarge their circle of acquaintances, and to make more money. Also, teaching and research eventually do have a positive impact on the practical needs of the country, such as increased food production. University faculties are consciously searching for solutions to real problems. The implementation of these solutions is delayed, however, until conditions will make it possible.

Finally, the urgency of the country's material needs has caused a neglect of students' spiritual needs. Some of those interviewed expressed concern that if the university fails to develop an appreciation for man in his entirety, it will in the long run fail in its effort to serve society.

The study was conducted in the faculties of the University of Nairobi.

Philippines

Professors, students, and professionals agreed to a large extent that the university is providing the technical training capable professionals need. The atmosphere of serious study and a positive outlook on work also encourage a sense of responsibility. The university is motivating people to have these habits and attitudes. Many students realize that the improvement of their personal qualities will enable them to serve others better. The work of professors is still more socially oriented.

It is thought that increased collaboration of students with professors and professionals would further enhance their sense of responsibility and provide a more mature perspective on social service. This collaboration has already taken the form of study

groups, informal discussions, career orientation talks and seminars, and individual consultation. For their part, some professors have made efforts to up-date their knowledge and to improve relations with their students. The interviews prompted some recent graduates to make contact with former classmates in order to explore opportunities for service.

MORE COLLABORATION NEEDED

Perhaps the largest area for improvement discovered through the survey was professional collaboration with professors and students. Evidently the wide gap that now exists between the university and the professions needs to be closed by initiatives from both sides. The university too often sees its academic role as sufficiently responsive to the needs of society, while the professional world tends to dismiss the university as a mere training ground for the real attention to social needs which can only be supplied on the job. The question, then, is how to bring together in a way that will benefit students the theories, methods, and ideal solutions of the university (on the one hand) and the practical experience of the professional world (on the other). Since unification is inherent in the very mission of the university, it would seem that it should take the initiative in finding ways to bring theory and practice together in a working relationship. It will do a better job of forming professionals to the extent that is is able to overcome the barrier that now separates it from the professional world. Thus the social value of professional education will increase when there is a greater spirit of collaboration and service between the university and the professions.

Professionals in the city of Manila and its suburbs participated in the UNIV study along with professors and students of the main universities of the metropolitan area.

Japan

The years spent in the university are widely regarded as a period of rest in between the long, intense preparation for admission examinations, and the professional training that will follow when the graduated student begins working for a firm. Thus uni-

versities make no attempt to provide training which would equip students to undertake specific professional work. There is, however, a notable difference in the seriousness with which university studies are pursued and the demands made upon students between the scientific and technical division (medicine, engineering, etc.) and the humanities.

In general, the attitude of the average university student, at least during the first three years, is one of apathy and lack of interest in study. The idea that the university period is one of "escape"—the last years of freedom, so to speak—is very widespread. The great effort to study precedes it. Young people submit themselves to an iron discipline for several years in order to gain admission to one of the more prestigious universities. Graduation from one of these opens the door to the large companies, and this represents the number one ambition for the majority of students. It is the category of university and not the individual's aptitudes that will determine his future career.

Once the university graduate enters a firm, in which he is likely to work for the rest of his life, the second and definitive stage of his hard work begins. Firms undertake to provide selected candidates with the necessary know-how to carry on their professional work in a competent manner. The good of the firm is realized by securing the individual well-being of the employees.

While at the university students are certainly aware of the need to prepare themselves to work with the proper professional skill, but the effort to do so is deferred. Meanwhile most of their energies are devoted to the intense and disciplined activities of cultural or athletic clubs to which nearly all students belong. The club becomes a kind of clan in which lasting friendships are forged.

UNIVERSITY CLUBS

With these circumstances in mind, it is not surprising that most of the students interviewed did not find the university experience increasing the sense of responsibility they will need for their future job. Teachers are more likely to impart an awareness of what society and the state will do for the students in the long run. Something of a sense of responsibility is, however, provided by the clubs. Here, for example, students learn to respect the difference

between junior *(kohai)* and senior *(sempai)* status, and they are encouraged to work and make decisions together in harmony. In effect, the clubs anticipate some of the conditions students will later encounter in actual working life. While the university does nothing directly to foster close relations between lecturers and students or among students themselves, it provides the context in which many people meet. It is then up to each individual what to do with the opportunities thus provided.

The *koza*, an academic unit composed of a professor and his close associates (including recent graduates and fourth-year students), offers what is agreed to be the best opportunity for interaction and cooperation in the university. Teaching and research within these sub-divisions often bring about close and lasting ties. Occasionally lecturers hold seminars for limited numbers of selected students which also lead to the same result.

With respect to the problems of the larger society, the university is a kind of self-enclosed institution and is generally indifferent to everything that lies beyond the rather circumscribed boundaries of particular fields of knowledge. Those who participated in the interviews agreed that a larger, more universal vision would increase the social value of university education.

The interviews were conducted in the universities of Osaka, Kobe, and Kyoto.

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Salzburg
Navarre
Naples
Rome
Coimbra
Louvain
Lisbon
Salerno
Marseille
Innsbruck
Bonn
Zurich

Aachen
Uppsala
Utrecht
Stockholm
Geneva

Piura
Rio de Janeiro
Sao Paolo
Lima
Guatemala

Vienna
Amsterdam
Berlin
Grenoble
Munich
Paris
Quito
Mexico
Bologna
Milan
Bogotá
Santiago
Montevideo
Buenos Aires
Salamanca
Valencia
Madrid
Panamericana

LaPaz
Valladolid
Granada
Seville
Lyons

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Other Countries

France

The opportunity provided by the UNIV inquiry to go deeper into the meaning of their studies brought students to express disappointment with the university as an institution which, in their view, is supposed to prepare the young for a successful professional career. Immersed as they are in an impoverished cultural world of their own, students react negatively to the remoteness of their professors and the air of competition which pervades everything in the university.

Italy

Although the university is emerging from its recent captivity by utopian ideologies and the mass media, it is largely perceived as a bureaucratic structure aimed at efficiency rather than as a true community of learning. Nevertheless, most students are well motivated and willing to make personal efforts in preparing for a life of service to others and to society.

Spain

A large percentage of those who participated in the interviews and discussions find the university to be far removed from social realities. Although most professors are well qualified and the university degree may open doors to a career, most students regard the professional formation provided by the university to be woefully insufficient.

Portugal

Students seem to be caught in a paradox caused by the senescence of the university and its isolation from society: A degree is the indispensable prerequisite for social advancement, but degree programs do not reflect a concern for real social and professional needs. Because of their "hierarchical" and abstract character, courses are not considered adequate in preparing for a professional career.

West Germany

Recent changes in the university situation and a crisis of unemployment in the country have brought administrative and economic considerations to the forefront of discussions about university education. With the loss of a sense of community and of the traditional stature of scholarship, the idea of service is remote from professional work and gives way to utilitarian motives.

Belgium

In a climate of economic uncertainty, the threat of personal insecurity leads students to devote themselves to the academic competition which they perceive as a necessary step between high school and job. But courses are regarded as excessively theoretical, and the strict separation between students and professors also inhibits realistic preparations for professional life.

Netherlands

Dutch students take their university courses seriously, are willing to work hard, and see the future profession as a responsibility to society. But they prefer more practical courses to those traditionally offered as a means of better equipping them with professional competence.

Austria

A remarkably well-organized inquiry reveals that professors, students, and professionals generally agree about the problems of professional education: Universities seem to be quite successful in preparing competent graduates, but a pronounced isolationism inhibits awareness of the problems of society and the development of a sense of responsibility toward others.

Switzerland

While the university enjoys high regard, there is universal recognition of pronounced differences between theoretical instruction (which tends to be overly intellectual) and the practical needs of the technical professions. Small initiatives are occurring in attempting to ease the transition from scholarship to professional needs.

Mexico

The university is closely tied to the perceived needs of a growing society, both in providing trained professionals and in responding to political pressures. But this training is generally perceived in terms of technical information rather than of human formation, and graduates tend to work for their own advantage without being very conscious of the wider significance of their work.

Colombia

In addition to a serious lack of economic means and constructive educational policies, the university finds itself politicized and absorbed by the very social problem it ought to be studying objectively and for which it ought to be providing solutions. As a result, professional preparation is largely unplanned and gravely inadequate.

Ecuador

In a country where most university teaching is done by part-time professionals, instruction is closely coordinated with the practical needs of the professions, but is poorly done. Students find their initial desires for education disappointed in the presence of merely technical information, and they adopt conformist aspirations which are tied to the fulfillment of routine tasks.

Peru

The university has yielded to demands for specialized workers and lacks a clear perception of the higher objectives education has traditionally served. Yet there is considerable discontent among students over the quality and the relevance of their studies; from their decidedly "pragmatic" point of view, most students find instruction and content inappropriate for their future needs.

Chile

The contemporary university has fallen away from its traditional commitment to disinterested truth; teaching confuses theory with specialized techniques; emphasis is placed more upon immediately useful material and quantitative pursuits at the expense of moral orientation. Students resent the omissions and seek to supply them through informal means.

Argentina

Most students complain of serious deficiencies in the capability of university education to provide the knowledge and other preparation that is needed for a professional career. They especially regret the lack of communication with their professors and with practitioners in the professions.

Uruguay

The inquiry revealed an urgent need for reform of the university, which presently suffers from lack of direction and inferior instruction. Since the emphasis is placed upon the perfunctory fulfillment of a series of routine tasks, preparation for future professional responsibility is seriously inadequate.

Bolivia

Economic circumstances tend to divert professors and students from university work toward more pressing personal needs, thus diluting their identification with university life. It is necessary to increase awareness of the university's present marginal situation and a sense of responsibility for developing its function in national life, in harmony with actual professional needs.

Central America

Professors, students, and graduates who took part in the inquiry in Guatemala, Costa Rica, El Salvador, and Honduras were evenly divided about whether the university is making sufficient contributions to the preparation of competent and responsible professional persons. On the whole, university work seems to be carried out seriously, but there is a serious gap between professional preparation and social concerns, especially in regard to responsibility for the common good.

The Questionnaire

INTRODUCTION

After fifteen years of study, UNIV is beginning to discern the features of a new university—a university for the 21st century.

Since 1980, the International University Congresses (UNIV) sponsored by the Institute for University Cooperation (ICU) have been examining a series of questions on the relation between university work and persons who contribute to and benefit from this work. From 1980 to 1982, the congresses took up these themes: The Purpose of Man and the Future of the University; Knowledge and the Meaning of Man; The Relation between Study and Life. Their outcome provided orientation for the 1983 and 1984 congresses: the connection between university study and professional work.

UNIV-83 (A Student's Work) brought out the professional meaning study has for university students. It demonstrated what had already become apparent in the preceding congresses: (1) to enter the university is, for more and more students, to undertake specialized education leading to a career; (2) Social and economic pressures are forcing students to be more concerned about their future employment and are affecting university curricula and personnel in a variety of ways.

At the same time, these inquiries brought out other concerns: indeed, a majority of the students wanted their professional preparation to accommodate the development of the whole person and to permit a style of work which is more humane and less bound by considerations of technical efficiency or productivity.

In view of this dichotomy between interests and ideals, the next congress, UNIV-84, will explore the possibility of overcoming it by posing a more fundamental question: What is the meaning of professional work? As Pope John Paul II told the students who attended UNIV-83, "We must reiterate that to work is to serve; that the joy of placing oneself and one's work at the service of the Good can never be replaced by the illusion of an ephemeral individual power. . . . Man is the goal of work, but the goal of man is God. . . . Work, therefore, means a capacity for loving God and your fellow men, the effort it takes to cooperate in the Creator's

plan for His creatures."

UNIV-84 proposes, then, to consider how work affects interpersonal relationships and, along with this, the significance of the university for society at large. It proposes to bring out the factors that give a social meaning to professional work and to see how the university is presently contributing to the preparation of professional persons who are conscious of the social dimension of their work. In this effort, UNIV-84 is following an ideal expressed by the man who gave the initial impetus to these university congresses: "The university must form its students for their future professional work so that it will serve everyone" (*Conversations with Msgr. Josemaría Escrivá*, no. 74).

To facilitate this study it will be helpful to clarify the two terms which identify the theme of UNIV-84, The Professions and Society:

(1) The work of a *professional* person is characterized by absorbing dedication of time and effort, both in acquiring a specific competence and in exercising it as a regular employment which is remunerated because of its usefulness. In other words, professional work makes a person's life possible, gives it a particular identity in the world, and makes some contribution to the general well-being.

(2) Work has a very precise *social* significance for every human being, who is both distinct from society and at the same time a constituent part of it. Thus a person's work is useful to society whether it is done individually or as part of a group effort. But there is surely more to it than that; for work to make a genuine contribution to the common good, it must reach beyond mere utility.

In the 1983-84 academic year these two points of reference will be questioned and amplified in many parts of the United States and some forty other countries by students, professors, administrators, and recent graduates who will give serious consideration to the factors which give full value to professional work in its social setting—work which society has entrusted to higher education for its preparation and development.

The enclosed questionnaire may be used in several ways: (1) the questions may be addressed to interested persons collectively or individually (in the form of an interview—a method which has been especially fruitful in previous UNIV inquiries); (2) they may be taken up in small-group discussions; (3) they may be

commented upon, in whole or in part, by one or more speakers in local or regional meetings.

In any case, it is important to record opinions and conclusions of participants so that they may be studied and compared with responses elsewhere.

Whichever methods are selected, given the local circumstances, the questionnaire should be treated as merely suggestive of the general UNIV-84 topic; questions may be freely supplemented or substituted.

Students, professors, administrators, and recent graduates will bring different perceptions to bear upon the topic in developing its many dimensions, both ideal and practical. The resulting variety of opinions will help to open everyone to these different views and offer considerable enlightenment to those who are concerned with bringing the new university closer to the actual fulfillment of its potential.

The enclosed questionnaire explores the university's contribution to the preparation of professional persons whose work has these characteristics:

(1) COMPETENCE (having the necessary aptitudes and training);
(2) COMMITMENT (personally responsible to provide social needs);
(3) AVAILABILITY (open to others in a readiness to serve);
(4) RESPONSIVENESS (in tune with the aspirations of society).

THE QUESTIONNAIRE

1. a) What does professional *competence* mean to you?

   b) Is the preparation offered by the *university* adequate for the competent exercise of professional work?

   c) How are *you* preparing yourself to be professionally competent?

   Some follow-up questions:

   — What contribution should academic instruction make to the preparation of competent professionals?

   — What contribution does practical experience make?

   — Is it desirable—and possible—for professionals to be more closely associated with the university in making their experience available to students and faculty?

2. a) What does professional *commitment* mean to you?

   b) Does the *university* promote a sense of professional commitment?

   c) How are *you* confronting your responsibilities as a student?

   Some follow-up questions:

   — In general, what means are available for faculty members to promote a professional sense of responsibility in their students?

   — In particular, which ones are available in your field?

   — Who is more responsible for a student's academic performance—the faculty members or the student himself?

   — How could the university improve in helping to increase student performance?

   — Do you feel a sense of obligation toward your family? Toward society?

3. a) What does professional *availability* mean to you?

   b) Does the *university* foster a spirit of cooperation and mutual service among students; among faculty members; among students, faculty, and administration?

   c) How are *you* attempting to practice this spirit of cooperation and service?

   Some follow-up questions:

   — In what specific ways can study be a service to others?

   — Does the university promote and prepare people for teamwork?

   — Are there channels for these interrelations which the university could open or broaden?

   — How are your personal relations with professors?

   — How are your relations with fellow students? Do you share interests and activities with each other?

   — Is there mutual cooperation between you and others who are studying the same subjects?

4. a) What does *responsiveness* to society's professional needs mean to you?

   b) In its teaching and research, is the *university* oriented toward detecting and responding to the general needs of society which presuppose a higher education?

   c) Which of these needs are most closely related to the profession for which *you* are preparing? What are *you* doing now in order to respond to them in the future?

   Some follow-up questions:

   — In particular, how do your studies respond to these social needs?

   — How might the university better prepare students to confront the demands society is likely to make upon them as professionals?

   — What contributions to the common good can the professions make, as compared with jobs that do not require a university education?

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PART III: DOCUMENTATION

Culture of Love or Culture of Death . . .

God's Plan for Man in an Age of Contrasts

Passages From the Discourses of Pope John Paul II During the UNIV-84 Congress in Rome

I am pleased this morning to welcome . . . the international group . . . sponsored by the Institute for University Cooperation in Rome. May this visit confirm you in your intentions to put your expertise at the service of the genuine human development of your nations . . . In particular I greet . . . the many English speaking pilgrims and visitors from around the world: from England, Ireland, . . . from the United States of America . . .

St. Peter's Square, April 18

What a marvellous spectacle your gathering today makes against the background of this square! Who says that today's youth have lost their sense of values? Is it really true that they cannot be relied upon? Well, I say that the experience of these days—a great and consoling experience of solidarity, fraternity, and courage in the open profession of faith—already in itself is an answer to those questions and a negation of those doubts!

For this reason I felt the need to meet once again with you as if to continue the dialogue already begun and to prepare ourselves further—you and I. . . . That faith which has brought you to Rome . . . will be confirmed and strengthened by the contacts during this "jubilee experience" and by its renewed confrontation with life and with the problems it presents.

LIFE'S REAL PROBLEM

It is from this wish that I take the subject of my discourse. In fact, life's ***real problem*** is above all that of verifying what the place of youth is in the present world. But instead of speaking in the abstract, I prefer to address you directly and to converse with you. Therefore, I shall talk about ***your place*** and I shall say immediately that it is guaranteed, that it is "reserved;" it is yours by right for the simple and elementary reason of the change of generations. Where today there are adults or the aged, there you yourselves will be one day, in a future which inexorable progress and social legislation bring closer. It is an almost banal affirmation to say that the future belongs to youth, even if it is just as obvious that they cannot build that future without assuming the heritage of the previous generations . . . who have transmitted to them the gift of life together with the values and the ideals which are most dear to them.

But the question becomes more subtle when, from a goal which is not far away, or is ever less far away, . . . we move to the present: What is the place you have ***now,*** as young people? In fact, some doubts can spring up here in the face of the evidence of certain facts. For example, . . . how can it be denied that there are so many threats and dangers in the modern world which young people perceive with greater clarity and directness, almost instinctively? In the face of these threats, how can one escape the crucial question of our times concerning the general meaning of life today: Where is the world headed? And how far will technical-scientific progress go with all the undeniable dangers which it entails? . . .

You feel yourselves threatened by a society which you have not chosen, a society which you have not built, but nevertheless one of which you form a part with growing responsibilities. This society seems to be gripped with madness when it uses all its energies to push itself towards its own destruction. Scientific and technological progress has made man apparently the master of the material world. Unfortunately, experience demonstrates that it is not a question of a neutral scientific domination, as some have thought. In fact, modern man is tempted to consider everything as an object of manipulation and has often ended up placing even himself among those objects which can be manipulated. This is the great threat of our age!

INSPIRATION AND STRENGTH

It is up to you, dear young people, with that careful reflection which can be joined very well to your natural enthusiasm, to offer a personal contribution to the overcoming of unsatisfactory situations, drawing inspiration from your faith and strength from your dynamism. You can do so by keeping open the dialogue with adults and by speaking to them with frankness, free from any acrimony. We—you will say to them—recognize and derive an advantage from what you offer us; we do not accuse you of the fruits and comforts of progress; we do not deny you your merits; but we ask to stand at your side in eliminating certain wrongs, in overcoming lasting injustices. We want progress to be positive, and not lethal; we want it to be *of* everyone and *for* everyone; we want it to serve the cause of peace and not of war; we want it to advance the authenticity of *humanitas* upwards and never to lower or degrade man's divine spark. Some of us feel ignored and discriminated against; we do not accept solutions which are means and factors of decadence; we want to offer you the strength of our hope! The vital charge which is in us and which is the gift of God is available for a use which is always in favor of man and never against man.

Here we touch the kernel of the problem: You yourselves must feel ***responsibly*** associated with adults, promoting together with them a joint effort to eliminate evil, the too many evils, and collaborating in the establishment of true values within today's society. Precisely here, in the joint effort of everyone, the problem itself can find a solution. Rather than holding learned discussions about the relationship between various generations, today there is urgently required an action all the more coordinated and united, the greater the dangers for everyone. Then, alongside the duties of one are placed the duties of the other, and with the duties the respective rights.

A PROPHETIC FUNCTION

And what is it up to you to do, dear young people? According to what I have touched upon earlier, I should say that yours is a kind of prophetic function. You can carry out the work of denunciation against the evils of today, above all by speaking out against that

widespread "culture of death" which . . . reveals itself as a dangerously inclined plane on which one can slide to ruin. To react against such a culture is a right and a duty of yours.

You must always appreciate life and do what you can to make it appreciated, refusing those systematic violations which begin with the suppression of the unborn, develop with the innumerable violences of war, go on to exclude the disabled and the aged, and culminate in the final "solution" of euthanasia. Because of the innate sensitivity which you have to the values proclaimed by Christ, because of your antipathy to compromises, it is up to you to work together with those older than you who have never resigned themselves to these compromises so that persistent injustices in all their multiform manifestations may be overcome. Like the evils mentioned earlier, they have their roots in the heart of man.

All this, however, would not make sense if you were not also able to face up to a courageous ***self***-accusation. . . . It is up to you to verify if some germ of that "culture of death" (drugs, for example, or recourse to terror, eroticism, many other forms of vice) is not harboring inside you, too, there to contaminate and destroy your youth, to destroy that splendid design of man which is in each one of you.

CHOOSE LIFE, NOT DEATH

Again I repeat to you, beloved young people: Do not surrender to the "culture of death." Choose life! Join ranks with those who are not willing to degrade their bodies to the level of an object. Respect your body; . . . it belongs to you because it was given to you by God. It was not given to you as an object which you can use and abuse. It is part of your person as the expression of yourselves, as a language with which to enter into communication with others in a dialogue of truth, of respect, and of love. With your body you can express the most secret part of your soul, the most personal meaning of your life—your freedom, your vocation . . .

Beloved young people, do not forget this: Your denunciation of contradictions in the world of adults will be all the more efficacious and credible if you yourselves know how to set the first example of a will tempered by righteousness and the honesty of mature initiative; of a will tempered by coherent fidelity to the affirmation of life and to consistent values which are called piety,

freedom, justice, industriousness, propriety, teamwork, and peace.

It is not enough to denounce; it is necessary to ***do!*** You must commit yourselves personally, together with all people of good will, to the building of a world which is truly to man's measure—rather, to the measure of the children of God. With hope renewed every day, you must fight at the side of those who, before you, began this battle to rectify evil, to console the afflicted, to offer words of hope which can convert hearts and induce blessings instead of curses, to love rather than hate. In this way you will be witnesses to the light of Christ in a world where the darkness of evil continues dangerously to threaten human hearts.

Your courage and your strength will be the greater the more you understand that in this battle between light and darkness, it is not up to us to decide what the developments must be and, still less, the final outcome. It is up to us only to play our part in the battle with loyalty and consistency, counting on the power of the risen Christ, until the Father, who guides history toward its transcendent destiny, decides that the fullness of time has come.

UNSUSPECTED GOODNESS

If you are able to look upon the world with the new eyes which faith gives you, then you will be able to move towards it with hands outstretched in a gesture of love. You will be able to discover in it, in the midst of so much wretchedness and so much injustice, the unsuspected presence of goodness, fascinating perspectives of beauty, well-founded reasons for hope in a better future. . . . It is only necessary to evaluate everything with wisdom in order to reject what is ephemeral and to preserve what is valid and lasting. . . . You will discover where the power lies which can transform the world.

This is the central point of my whole discourse: The true power lies in Christ, the Redeemer of the world! And this is the moment to pose the crucial question: ***For you,*** who is this Jesus who was young like you, who lived an exemplary life in a family and who knew deeply the world of men? Is he only a man, a great man, a social reformer? Is he only a prophet misunderstood among his own, opposed to his times, and therefore put to death? Or is he not rather the "Son of man," that is, the man *par excellence,* who in the reality of the flesh is taking upon himself time and again the trials

and tribulations of men, his brothers? And at the same time, is he not the "Son of God," who ransoms and redeems all of them? I know that Christ, ***man and God,*** is for you the supreme point of reference. I know it! . . .

It is therefore essential to believe in Christ, ***man and God,*** in Christ ***dead and risen,*** in Christ the Redeemer and the one who recapitulates in himself all mankind. If your adhesion to him is deep and unshakable, it will be easier for you to resolve the problems—small and great—which present themselves in your lives, both as individuals and as respresentatives of the new generation. . . .

So strengthen your faith; enliven it if it is weak! Open the doors to Christ! Open your hearts to Christ; welcome him as a companion and guide for your journey. In his name you will be able to prepare a more serene, a more humane future for yourselves and for your fellow men. It is up to you, to you above all. . . .

St. Peter's Square, April 14

BUILDING A NEW CIVILIZATION OF LOVE

. . . It is precisely this idea of Christianity, its acceptance, adoption, perfection, and elevation of human values, . . . which I would like to pass on to you. . . . The Christian attitude towards all expressions of man's natural faculties, such as science, learning, work, art, love, and social and political commitment, is not an attitude of rejection or flight, but one of respect, esteem—even though correcting and elevating, too. In a word, it is an attitude of ***redemption.***

This jubilee sheds the light of the Redemption on this human and social phenomenon, exalting and emphasizing its positive values. . . . Society looks to you with confidence and is grateful to you for your witness to the ideals of peaceful civil and social interaction for the building of a new civilization founded on love, solidarity, and peace. . . .

All of this, dear friends, reaches its fullness in the Gospel of love. . . . On an occasion as unique and significant as this one of ours today I wish to pass on to all of you young people this message, this appeal, this commandment of Christ: Love! Love one another! Abide in the love of Christ and open your hearts to one another! This is the secret of life. . . .

To all of you I wish to say further: In this age which is so marvellous and so tormented, strive to build a culture of love, a civilization of love. You can contribute to this . . . by your whole behavior, by all the freshness of your feelings and by all the seriousness of the discipline which sports can teach you. Live as people who remain friends, brothers and sisters, even when you compete. . . . Recognize in yourselves and in each other the sign of the Fatherhood of God and fraternity in Christ.

I trust in the sincerity of your faith and your willingness; I trust in your youth; I trust in your determination to strive for the salvation of modern man. . . . I hope you will walk towards the future with that "new heart" which each of you will have been able to achieve in this Jubilee of the Redemption as a gift of grace and a victory of love.

Olympic Stadium, April 12

ACCORDING TO THE PLAN OF GOD

. . . The Jubilee Year of the Redemption reveals to you, young pilgrims, this truth about man, the truth that no one else has ever been or ever will be able to reveal. . . . This is the divine truth about man. This is God's design for each one of us: God's "Plan," presented to man completely, in Jesus Christ. So what does Christ expect from us? He expects that we seek to enter into this "Plan of God" with our own life "plan," the working out of our own existence. . . .

St. Peter's Square, April 15

People of every age and profession, at whatever stage of your human experience, whatever the price you pay in your life, whatever the burden that weighs on your conscience, whatever the void that threatens your spirit: Come! Come, let us adore together the Cross of Christ that is inseparably linked with the history of this earth. Let us adore together the Cross on which died the Son of God! Through this Cross God will never die in the history of man.

The Colosseum, April 20

OPENING DOORS AND HEARTS

Open the doors to the Redeemer. . . . Let there be opened to Christ the doors of the heart of man, who remains for man himself an incomprehensible enigma . . . until Christ comes and sheds his light on it. Open, O people, the doors to the Redeemer! Open to him the doors of families and wherever people live and work, the doors of every society, of the nations and the peoples. Open to him the doors of this difficult modern age of ours, this civilization of growing contrasts: the ardent desire for peace, and the feverish preparation of destructive means of war; the wealth that comes from material and technical progress, the extreme poverty and want paid for with the death through hunger or thirst of millions of children and of men and women; the proclamation and the violation of human rights, wherein we witness brutal forms of arrogance and violence, oppression of consciences, torture and terrorism; efforts aimed at safeguarding and prolonging human life, and various ways of destroying that same life, not sparing the unborn and the sick who still have the breath of life; the hope fostered by marvellous achievements of science and technology, and the despair caused by the prospect of their evil use in every field.

Open, then, to Christ the doors of our difficult modern age, of this civilization of growing contrasts; allow him to graft onto it the Redemption and the civilization of love. There will come a day in which this undertaking will be definitively fulfilled. He who believes knows it, for over Christ death did not have the last word. . . . To all people he wishes to communicate the life won on the Cross. From all people he awaits the free acceptance of a heart purified in the experience of repentance and forgiveness. Let human hearts open to receive the gift of Christ! Allow the Redeemer to guide humanity towards a better future beyond the threshold which separates the second from the third millennium.

St. Peter's Square, April 22

THE TRUE VALUE OF YOUTH

Some 5,000 young people along with teachers and the staff of the UNIV-84 congress were received by the Pope on their last evening in Rome. On behalf of all, Ignacio Alvarez, a Spanish undergraduate, addressed John Paul II as follows:

"Holy Father, as participants in the UNIV-84 congress, we have spent these days concluding the study that was carried out in more than 400 universities throughout this academic year all around the world. Our meeting has been especially joyous this year because the conclusion of the Holy Year of the Redemption enabled us to participate as well in the Jubilee of Youth. A week ago you told us of your reliance upon us and you reminded us that the future depends upon the Christian effort we make in the present. Thank you, Holy Father, for leading the way." Following an hour of songs and humorous exchanges in many languages, John Paul concluded the meeting and the congress with these words:

Thank you for this visit to Rome. . . . I hope you will have a good year and that you will come back again. I am very happy to be in touch with young people. . . . We have had some wonderful get-togethers. . . . Thank you for having brought me your joy; you carry in your hearts the exuberance of youth. You are full of life and enthusiasm; thank God that you have found Christ, who has enabled you to deepen your joy and everything that constitutes the true value of youth. He keeps you on the safe path. . . . I want you to continue along it and to get others to walk this path of Christ. . . . You must think of all your peers, who are in such diverse conditions; you must pray for them and for everyone. . . . Finally, I wish you a good conclusion of this year's studies through the interior effort which gives you the human and Christian coherence everyone needs so much, especially the young.

St. Damasus Courtyard, April 22

BEST COPY

Some Reflections on the Definition of "Professional"

Jon Moline

. . . To say that Professor So-and-so is an authority on such-and-such may mean that he is an expert about it. It may mean that he has a lot of skill, or "know-how," or simply a lot of information and expertise in handling the theories that organize this information. Expertise and skill can enable one to do a lot. They can equip one to wield the technical tools of office. When organized by theories, they can make one good at manipulating not just lab equipment but official jargon, letterheads, legal briefs, environmental impact statements, and excuses.

If this were all higher education had ever done or aspired to do, it would be something of a mystery why it was so long regarded as a good thing, and good for people to get even if it did not yield power and prosperity immediately upon graduation.

If authority is simply expertise, and expertise consists in having learned more and more ***about*** a specialty without having learned ***from*** it, then it is clear that authority in that sense ought to be questioned. Undeterred by current doubts about whether anybody in or emerging from higher education has this sort of authority any more, let's ask about older ideals that used to be held by educators and administrators. Many of the older American universities were founded primarily to staff the ranks of the professions. Universities turned out professionals, or at least aspired to. What is a professional?

DISTINGUISHED FROM AMATEUR

In football, music, tennis, and similar activities, a professional is simply a person who takes money for doing what other people do for free. Getting paid for such activities is necessary and sufficient to make one a professional. The professional, in this restricted sense, contrasts simply with the amateur, who takes no pay, however expert he may be. Thus one reads even of professional criminals and professional assassins and even of "the world's oldest profession."

The paradigm professionals were traditionally thought to be especially honorable occupations, precisely because they *were* professions and their practitioners were professionals. But if the professional/amateur contrast were the only one that determined the meaning of "professional," it would be difficult to explain this respect for the professions. Merely making money from what one does hardly seems ennobling, necessary as it usually is; it does not seem to be a distinction that elicits unusual respect. It may even tend to do the opposite (admiration for those who do beneficial things for free when others insist on pay). Yet there surely is a good deal of respect for members of the paradigm professions of medicine, law, and divinity precisely because their practitioners are professionals. As with the so-called "teaching profession," this respect may be declining, but it is still there and has been fairly strong during my lifetime.

Apparently there must be some more elusive and more honorific sense of "professional." If there weren't, it would be impossible to explain the eagerness of various occupational groups to join the list of recognized professions. The list of aspiring professions and professionals has been growing in recent years (and may now include managers or administrators and librarians). They are clearly not amateurs or volunteers. In wanting to be known as professionals, they can't be wanting merely to be known as people who are paid to do what they do. So what *do* they want?

More pay, the cynic will answer, and perhaps there is something in that. Another answer might be: More status and respect. There is something in that, too. The desire for more pay and more status may be connected with the belief that these aspiring professionals *deserve* more pay and more status because they are more *like* the paradigm professionals in law and medicine than the public recognizes, and hence deserve to be paid a bit more like attorneys and physicians.

But merely collecting princely fees is neither necessary nor sufficient to make one a professional in the paradigm sense. Why, really, do people with degrees in library science want to be known as professionals? Isn't their main point that they have training or education comparable with the attorney's and the physician's? It may not be as extensive, as costly, or as grueling, but there is a resemblance here to the paradigm professionals.

ONE WHO IS NEEDED

Perhaps what connects them more than pay or training is that they are "needed." We used to think of a professional person—and do still—as someone who is ***needed,*** who responds and serves as needed. Our ideal for such people is an ideal of responsiveness to need for service (whatever the actual responsiveness of actual attorneys or physicians or librarians might be).

Doubtless this service takes special skill and knowledge. It takes "being an expert" or "being an authority," in one of the senses already explored. All of these things help to account for our respect for professionals. Still, we wonder whether ***any*** need backed by skill and knowledge suffices to make a professional (what about a plumber, for instance, or a television repairman, or an auto mechanic?).

Perhaps the skill of a professional involves primarily ***mental*** work, or ***intellectual*** activity. Professional work does take much thought, but a physician certainly gets his hands dirty, too. Can we really distinguish professional from non-professional services on the basis of mental versus physical effort or of clean hands versus dirty hands? What really ***is*** the difference between the service of an auto mechanic (whom I can trust) and a physician?

The relationship between any expert and the non-expert involves trust. We demand that professionals take this trust seriously, believing themselves bound to act in good faith. This would seem to rule out the use of "business shrewdness," hard bargaining, and astuteness to take advantage of one's client or patient. But again, we expect to place the same trust in an auto mechanic or a plumber, and in these cases the vulnerability of the non-expert may be even greater.

A CERTAIN KIND OF TRUST

Perhaps, then, we can distinguish them by asking what the trust is ***about.*** The stakes are somehow different. Something much more is involved in medical or legal malpractice than in mechanical malpractice. The mechanic who abuses the trust of his customer will lose a customer or two; he might even lose his job if the incident is one of a long series and his boss is honest. But a paradigm pro-

fessional who abuses the trust of his client or patient may lose not only his job, but his livelihood.

What, then, is at stake in a truly professional relationship? In part, it is confidential information. If a physician or a lawyer or a cleric tells a friend about my confidential disclosures, I will rightly feel betrayed. Communications received in a professional relationship must be treated as privileged information. Why? It is precisely in such relationships that people are willing to disclose—and to ask for help in dealing with—their most intimate problems. Often these problems reflect on their character, on qualities such as trustworthiness, decency, prudence, intelligence, faith.

A professional, then, must have great reserves of strength in his own character in order to deal with such problems without regarding people with contempt or cynicism. One who does not have both unblinking realism about the consequences of original sin and inexhaustible hope and love for people in spite of their weaknesses and needs cannot measure up to professional standards, no matter how many or what kind of degrees and certificates adorn his office wall—and no matter what his fee schedule may be.

Such a requirement may seem demanding and even restricting to the aspiring professional. It is. To embark upon a profession, therefore, does not mean merely to set out in pursuit of a job or a career. It is to show a willingness to adopt an all-pervasive way of life which requires extraordinary probity both on and off the job. To describe one's ***job*** is to describe what one does for a living. To describe one's ***profession*** is to describe one's life. It is to say not merely what one does between 8 and 5, but what one strives to be through and through at all hours. The Hippocratic Oath put the professional's commitment well: "I will keep pure and holy both my life and my art."

WORK THAT NEVER ENDS

Let us see how personally demanding this is. Because of the kinds and degrees of relationships professionals enter with others, the professional has little, if any, strictly "private" life to which he may retire when "work" is over. Indeed, is his work ever "over"? A professional is immediately "at work" whenever anyone places the kind of confidence we have spoken about in his or her skill and

judgment, even when there is no well defined formal or contractual relationship. Think of the attorney or the cleric who sees someone in trouble, the physician who happens upon an accident, the professor who overhears a wrong answer. How well the Hippocratic Oath perceives this aspect of the professional's way of life: "Whatsoever I shall see or hear in the course of my profession, as well as outside my profession, in my dealings with people, if it be what should never be published abroad, I will never divulge but hold to be a holy secret." The professional has no holidays, only holy days.

Thus, while we speak of what non-professionals ***do*** (e.g. program computers), we speak of what professionals ***are.*** What one is, one is all the time. What one ***is*** is tied to one's overriding commitment and to one's enduring intention. It takes great strength to stick to such an ideal. This helps us see how the term "professional" is so closely related to the concept of "professing." **The professional professes a certain faith that he or she can come to live in a certain demanding and difficult way.** Without love, without the sustenance of the Holy Spirit, this is simply not possible.

To be able to see clearly all the meanness, weakness, and stupidity of mankind and still love people as individuals is a tough and demanding love that has nothing to do with the romantic sentiment song-writers call "love." Professional love includes a willingness to sacrifice oneself for the sake of those who need help and trust in one's ability to provide it. This love is most fully revealed in the birth, life, death, and resurrection of Jesus Christ.

Professional calls for love are heard 24 hours a day by persons who can only be described in terms of what they are. To be a professional becomes easy if one has learned the principle of Christian friendship. It has nothing to do with taking or giving pleasure or simply trading favors. It means a willingness to come to someone's assistance whether it is pleasant or profitable or not. It means loyalty and genuine concern. And it extends even to those who treat us as enemies. Finally, it means the Cross.

THE AUTHORITY OF LOVE

But what has all this to do with higher education? I mentioned that older American universities were founded largely to provide

society with professionals, or at least with people who might go on to become professionals in "professional schools" of law, medicine, or divinity. Everyone who went to these universities, regardless of their eventual goals, was expected to develop and display professional probity and something akin to this tough love in all their dealings with others, in class and out. Even now we think of colleges and universities as being staffed by authorities who can produce other authorities. But earlier the authority graduates were expected to have was the authority of love.

The word "authority" comes from the same root as the word "author." It is the Latin *auctor*, meaning "author," "maker," and "creator." The highest authority is, therefore, God, who is love. Authorship is authority; love is authority. To speak and act with authority is to speak and act with love—tough love. The authoritative answer to a problem is the loving answer. To the extent that God's Holy Spirit is in us, we have this love in us. No wonder love has authority that makes things happen.

To the extent that colleges and universities were successful in encouraging the development of this love, the public assessment of higher education tended to be positive. Educated people, by and large, were believed to be people one could trust, people with whom professional relationships were safe to undertake. To the extent that colleges and universities have neglected the encouragement and development of this love, the public assessment of higher education has turned negative. Increasingly, I fear, we are giving the public reason to believe that "educated" people tend to be pretentious egoists, carriers of various ideological viruses, who do not conceive of their relationship with others as one of service. Once a *Newsweek* columnist noted that a particular individual was a Harvard professor and added parenthetically, "but, then, who is without sin?"

There is considerable talk about "ethical" problems today in academe. It is even becoming bureaucratized. Courses in professional ethics are springing up on all sides—medical ethics, nursing ethics, legal ethics, business ethics; even engineering ethics. Many of these courses are taught largely in isolation from the rest of the curriculum and from the rest of student life. I wonder about their efficacy. Is there a tough, intelligent concern behind them?

TRUE PROFESSIONAL FORMATION

Nothing so comprehensive as a professional attitude can be formed very effectively within the confines of a single course, or even several courses, unless it is reinforced everywhere—in class and out; unless, that is, faculty and administration relationships with students and with the public are themselves professional and evident as such to all. The question is simply this: Do the faculty and administration possess the authority of love in their relationships with students? This love must be learned by experiencing it, by modelling oneself on those who already display it. Again, may I repeat, the ultimate model of this love is found in the birth, life, death, and resurrection of Jesus Christ.

Could one say this in the classroom? No, not in so many words. But actions, they say, speak louder than words. Can one *act* on this in the classroom, on the campus of a modern secular university? Of course one can! But do we? That is the challenge facing Christian faculty and administrators and Christian students. There is no more important challenge—not curriculum, not class size, not teaching load, not "politics," not even the budget. We could meet all of these other challenges and have little to cheer about. St. Paul had it right: "Love bears all things, believes all things, endures all things. Love never ends" — not even in the university.

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Tutorials as a Preparation for Professional Work

Alexander Mark Fox

It is not always unscientific to start a study by looking at just one sample. I started this work by approaching the head of a small, thriving computer software firm near Oxford to ask him whether he preferred to employ graduates in preference to non-graduates, and if so, why. His answer was an emphatic "Yes." His firm employs approximately equal numbers of graduates and non-graduates, and he has found over the years that those with a university education show greater initiative, adaptability, and ability to think than the others; ultimately this makes them much more useful to him, even though they may know much less about a particular computer language. He is convinced that university people have certain qualities which others do not, and it is my intention to offer some thoughts which may help us to understand how students acquire these sought-after qualities.

INITIAL OBSERVATIONS

Before I do this, I would like to make three further observations. Firstly, employers seem to prefer some universities to others. In England this is particularly true of the two long-established universities, namely Oxford and Cambridge. This may simply be because the employers, often Oxford or Cambridge men themselves, may have an English loyalty to their own university, but I am inclined to think that there are important features of the teaching method and collegiate system found in Oxford and Cambridge which make them particularly attractive to employers.

Secondly, most British universities provide courses of a non-technical nature, and are often rather academic in their approach. This, however, does not seem to impair the student's prospect of future employment except for the obvious instances of medicine, engineering or the law. Even then, a large proportion of what an engineer, say, learns at the university will be useless to him in his eventual occupation.

Thirdly, except for those who wish to pursue a career in scientific research or academic life itself, a postgraduate degree is

not usually beneficial in obtaining employment. Indeed, in some cases it may even be something of a hindrance.

These observations suggest to me that what most employers are most interested in is not exactly ***what*** a particular graduate knows, but rather what he is capable of doing. They seem to think that three or four years spent learning an irrelevant subject at a university is time well-spent, but that six or seven years is too long; students can develop the qualities they are looking for within a few years, and to spend longer is extravagant or even counter-productive.

THE ABILITY TO LEARN

It seems to me that the principal asset which a graduate has over a non-graduate is his ability to learn; this, after all, is what people go to university to do and it occupies a good part of most people's time. Someone who leaves school is expected to have a good ability to take in information which is passed to him or her. Someone who leaves university, on the other hand, is not only expected to be able to take in information, but also to know how to find the answer to a given question for himself or herself.

There are very few jobs in which an ability to learn is not going to be a desirable quality. For example, someone who works in the computer industry has to be prepared to learn new computer languages and to become acquainted with new types of systems. Someone working in a profession is expected to be up-to-date with the latest developments in his subject. A good civil servant will be expected to change departments several times in his career so as to acquire wider experience. A student is able to acquire this adaptability by having to learn a specific topic within an allotted amount of time.

I have been fortunate enough to have been taught by two different methods at university and am thus in a position to compare them from my own experience. As an undergraduate I was taught in personal tutorials organised by my college, but as a postgraduate I was taught by means of departmental lectures and classes. I have also given tutorials and classes myself. I am of the opinion that the qualities which employers are looking for are developed especially well by the tutorial system which is used in Oxford and Cambridge. Perhaps this accounts somewhat for the employability of Oxbridge students.

ADVANTAGES OF TUTORIALS

In the tutorial system the students meet the teacher once or twice a week for an hour or so, usually in pairs, but sometimes singly. The purpose of the tutorial is ***not*** to transfer the raw facts to the students; the tutor will assume that the student has read the appropriate books and has attended the relevant lectures, so that he will already have the bulk of information in his head. The tutorial allows the students to raise any problems or queries that may have come to them as they have learnt the subject, while at the same time giving the tutor a chance to see how well the individual students are progressing, giving appropriate help where necessary.

Usually, at the end of the tutorial the tutor will assign to the students a topic for the following week, and possibly suggest an essay title or some specific problems to solve, as well as suitable reading. It is the responsibility of the tutor to make sure that the student covers from week to week all the material he is expected to know. The student will study the books, go to lectures, and then come to the following week's tutorial with a finished piece of work. The tutor will look at this, assess how well the student has covered the week's work, answer any queries, point out important omissions, and then choose a new topic for the following week.

All this is akin to the type of relationship which exists between an employer and an intelligent employee. The employer assigns a target and a deadline for the employee, possibly making suggestions to help him, and will then expect a report on how the task has been performed at the end of the time assigned. If it has been satisfactorily carried out, a new task is assigned; if not, the employer points out what is lacking and then leaves the employee to finish the task and report back again. The employer cannot allow the employee to take too much time over a given task, just as a tutor cannot allow the student to take too long over a given topic. If the employer sees that his employee is fulfilling his tasks well, he will come to give him more difficult tasks, just as a tutor will point the direction of a good student to more demanding subjects. If the employer is unhappy with the employee's progress, he will make this known to him; similarly, a tutor is able to assess a student's performance very closely and will be able to tell him if his progress is satisfactory or not.

DISADVANTAGES OF LECTURES

I believe that the lecture/class system is less successful in achieving these ends. A possible reason for this is that students taught in groups of twenty or thirty are more inclined to feel themselves part of a group, and less inclined to feel their own personal responsibility. This may be useful for students who will eventually take on jobs involving cooperation with others, but competitiveness often prevents the students from giving each other the necessary mutual help. I do not mean to imply that classes are therefore ineffectual; it is each individual student's responsibility to learn the subject presented on a given day. But the situation in which a student finds himself doing exactly the same task as thirty others, each aiming to produce the same result, is not a situation which commonly occurs in future employment.

The only drawback I see in the tutorial system is that it is extremely expensive on the tutor's time. It is much easier for a teacher to take a group of ten in one class than to spend five times the length of a class session in tutorials. However, if this method enables the universities to fulfill a more useful role in society, I believe that it is time well spent.

In conclusion I would like to answer one objection which may be raised: Why should a student be allowed the luxury of developing these professional qualities at a university? Why not learn them on the job, while performing useful work? I can suggest two answers. Firstly, mistakes are inevitable. Is it not more sensible to let a student make his initial mistakes while tackling something which does not affect anyone else? Secondly, the environment of a university is particularly conducive to fostering initiative, and has the necessary effect of helping the students to learn to "stand on their own two feet." This is because of the great freedom which students experience in the use of time as they go about fulfilling a certain minimum of steady commitments. Besides, the atmosphere of a college where people of completely different interests and backgrounds rub shoulders enables people to see more clearly their relation to others.

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Instruction in the Life of the University

Víctor García Hoz

Teaching is a complex and difficult task. It is clearly manifest in a student's growth in knowledge, but in the subtle way it colors his attitude toward values it can easily escape the most acute observer. Not without reason do some people speak of a "visible instruction" alongside or above an "invisible instruction," though it may be more correct to speak of explicit instruction and concealed teaching.

VISIBLE AND INVISIBLE INSTRUCTION

The basic difference between visible instruction, which is open and manifest, and invisible instruction or concealed teaching lies both in the content of what is taught and in the way it is taught. Instruction tends to be visible the more specific the criteria and the content of the teaching, and the more explicit and justified the modes or methods of teaching. Likewise, we are entering the realm of concealed teaching the more implicit the method and the more diffuse the content and criteria.

Everyone can recognize the visible instruction that goes on in a university. It includes course syllabi, outlines, summaries, examinations, and quantitative reports. But when we move on to motivation, interest, or concern for others, we are dealing with formational aspects of teaching which go beyond precise knowledge and technical information.

Visible instruction and organization of classroom activities depend upon the cultural and social context, while concealed teaching or invisible instruction refers more immediately to the personalities of the students and the professor.

Visible instruction ordinarily gives more importance to the acquisition of knowledge and skills, whether practical or theoretical, while invisible instruction is to be found in approaches to a subject and the way problems are posed. The one relies principally upon words and numbers, for these are necessary in expressing scientific thought, which is both systematic and clearly understood; the other is mainly concerned with non-verbal communication,

personal attitudes and talents, tone of voice, gestures—all the ways a person uses to express himself.

Finally, the evaluation of the teaching process and the evaluation of student performance provides another area in which one can distinguish the two kinds of instruction. The first tries to be strictly "objective;" evaluation depends upon clear criteria previously established and makes use of procedures which can be technically validated. These procedures permit the categorization and ranking of students in accordance with a certain degree of expectation. No doubt elements of subjectivity are introduced in the way these evaluations are worked out in advance, but they are hidden in the apparent objectivity of grids and curves.

No such techniques of evaluation are present in invisible instruction. Its procedures are multiple, dispersed, and subject to no precise measurements. Instead of verbal or numerical demarcations or profiles, the teacher relies upon intuitive judgments and expressions. He is more interested in the "whole student" than in specific signs of progress.

One can go on like this pointing out the differences between the two kinds of instruction, but it would eventually lead us astray. For the visible and the invisible really complement each other.

The first can give us precise, although partial indications which make reference to areas of consistency in human life, just as the skeleton makes an organism consistent and permits it to stand up, and the veins and arteries prescribe where the blood must travel in the circulatory system. The other is like the mysterious web of distinct elements which are present in something so important but difficult to define as health, vitality, courage in the face of difficulties. Doesn't it seem clear that both of these are necessary for life?

BEYOND THE STRICTLY INTELLECTUAL

A fundamental question arises from these reflections: Should the university confine itself to systematic science, to technical structures, to the programmed processes dictated by mathematics? If we turn our glance from the university as a social entity to the student, to ***each*** student, must we not insist that the institutional university go beyond the strictly theoretical preparation of those who attend it?

In this respect let us turn to the efforts undertaken by UNIV-84. Here we encounter many related themes: interest, vocation, active participation in university life, tradition, prestige, teamwork, assisting in the solution of human and spiritual problems, true respect for the opinions of others, responsibility, effort, eagerness to serve, sanctification. These expressions all allude to more profound realities than purely scientific knowledge, to the deepest levels of personal existence. If the university should overlook them, it would lose what is most vital to its being.

Is this to suggest that university chairs ought to abandon rigorous intellectual pursuits and be converted into pulpits of moral preaching, into exquisite chambers for esthetic development, into revolutionary cells for the transformation of the structures and the rules of social life?

In the first place, every professor has a specific mission for which he is responsible: to give his students their initial or advanced orientation to that field of culture in which he is expert. To forget this responsibility would amount to renouncing the essence of the university, whose main purpose is to cultivate the mind. The correct balance is to be found in the effort to refine criteria and the methods of observation, study, and reflection which make the mind more apt to discover the truth and make it the rule of life.

For the sake of this strengthening of the mind, neither professors nor students must abandon their respective realms of teaching and apprenticeship, for human development begins in doing well what one has to do.

Since truth and goodness are the objects of man's sovereign faculties, the mind and the will, they are closely united. The mind is necessarily drawn to truth, which is its good. If, then, we realize that a real good must be ***true,*** we can easily infer that truth includes the idea of goodness and likewise that goodness includes the idea of truth. The two are so inter-penetrated that they cannot be separated.

When we transfer this to the activity of the university, we see that when the professor professes well and the student studies well, something more occurs than what is the proper intellectual object of education. Their work takes on a moral value precisely because that work is well done. This, indeed, is the final purpose of all human activity: work ***well done.*** In the measure that the professor

asks his students to do what they have to do ***well,*** the result is technical, esthetic, and moral at the same time.

THE UNIVERSITY AND THE PROFESSIONS

I turn now to the precise theme of this congress, which links these two terms, university and profession, in order to show how the technique of visible instruction and the spirit of invisible instruction converge.

A university which concentrates on professional and technical preparation is surely different from one that maintains a humanistic orientation. Still, it continues to be concerned with knowledge, even if its preoccupation with the graduation of technically competent professionals orients that knowledge to the intellectual foundations of ***making.*** Making, as such—that is, work as a productive activity with all its socio-economic connotations—was not considered proper to universities until this century. By now, however, the earlier idea of the more deeply formational value of work seems rather distant from contemporary thought.

This is why we have wanted to reconsider how work itself and not its product is what gives life to the activity of the mind; thus we have brought out the connection between work and study. The interaction between the two shows how absurd it would be to separate them as if productive activity were an end in itself, apart from its formational value for man.

Even the increasing emphasis on practical education can be shown to have an important implication for personal growth toward maturity. In the interviews that were preparatory to this congress, many students expressed a desire for more practical classes. We must remind them that such classes are rarely very effective for the reason that simulated work is unreal. We must point out a path that avoids a dichotomy between study and work and the resulting separation of technical preparation from cultural formation. We must help to strike a happy mean between technologists without human culture and cultured persons with no desire to serve others

TRAINING AND EDUCATION

How can we do this? We can begin by distinguishing between cultural formation and professional preparation. The first seeks to

develop the human personality; the second is aimed at the production of goods and services in the interests of society. Then we must hasten to point out that distinction does not mean separation; no one wants dehumanized professions or useless culture. This is a distinction that must lead to union.

A professional person who is also cultivated will be better able to communicate with others and make them participants in the results of his work. On the other hand, when a cultured person also has a profession, he acquires colleagues who can benefit from his cultural enrichment. Professional and cultural education should join together to form the whole man. The union of culture and profession is not a response to a narrow pragmatic outlook but to a broader and deeper understanding of the mind. This faculty is not only able to perform certain kinds of actions; it belongs to the totality of the human person. To join culture with profession opens the way for the mind to fulfill its personal responsibility in the service of the individual and of society. Hence the clear need to join theoretical and practical, cultural and professional education.

Professional work is more than what it produces in the way of goods and services; it develops the personality, shows one how to serve others cheerfully, and as John Paul II has explained in his encyclical on human work, it makes us willing participants in God's creative work.

All of this calls attention to what I have described as invisible instruction. Note that it reaches us as a kind of indirect by-product of the educational effort. Joy and willingness arise quite spontaneously when we perform our tasks vigorously, with enthusiasm, affirming that they are worth while in spite of their difficulty.

Any professor or student who is determined to teach or to learn well is soon going to be rewarded with satisfaction, joy, and a desire to work. The believer will regard these rewards as gifts from God in return for fidelity to His laws and a willingness to serve others. The teacher-student relation yields more than knowledge; at the deeper level of master and disciple it also displays a contageous eagerness to teach and learn. It seems to me that the professor becomes a master when his capacity extends beyond the transmission of knowledge to the stimulation of ideals. When this occurs we can be sure that enthusiasm for study will lead to a like enthusiasm for professional work.

Dr. García Hoz is professor of education at the University of Madrid (Complutense).

Student Comments and Reactions

Merely traveling to Rome would be educational, but with the congress adding special focus and purpose the trip became extremely formative. The opportunity to meet and discuss with students from around the world at the center of western history for 2000 years was exceptional. I learned the necessity of being multilingual, an emphasis which is lacking in American universities.

Jay Walusek, a senior at Illinois State University, will shortly begin graduate study in preparation for a teaching career.

The congress presented an opportunity for international students and young professionals to share and develop common values, to consider and reflect on the significance of their professional, intellectual, and moral formation, and to appreciate different cultures and the problems facing diverse societies.

Ronald S. Melnyk, a recent graduate of Fordham University Law School, is an attorney in New York City.

Many of the things we did were only possible through the working together of the entire group. I return to the United States with the feeling that our group was too small. I know of no one whose expectations were not exceeded. In a time when many people have basic questions and misunderstandings, the different aspects of this congress do a great service.

Michael Prebelic studied computer science at the University of Maryland and now works in Washington, D.C.

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CONCLUSION

Toward UNIV-85 . . .

YOUTH: FORMING THE FUTURE

The U.N. has decided to make 1985 its "International Year of Youth." The Institute for University Cooperation, through its annual UNIV congresses and with the collaboration of colleges and universities in more than forty countries world-wide, intends to help develop this theme.

Ever since these congresses began in 1968, but with special emphasis over the past several years, participants have been considering the contribution students can make to the improvement of the university and of society in general over the indefinite future. Now, in UNIV-85, the congress will inquire how young people envision this future society in which they will live as adults. Today's students will bear the responsibility of leadership beyond the year 2000 in conditions which are at present charged both with hopes and uncertainties.

The university must play a special role in correctly orienting the deep cultural and social transformations which the world is experiencing. In this context, university students and their teachers have a key mission: to analyze problematic situations and to work out effective guidelines for imaginative solutions. Leaving aside the scenarios of futurology and utopian dreams, the task calls for realism in considering how today's students can make a positive contribution to the more humane society everyone looks forward to.

The purpose of this study will be, above all, to make students and faculty members think about the future implications of their present work; to move them to set high standards for their professional careers, the means they will use for personal improvement and the service of others. This means bringing today's youth to reflect on their potential and on their obligations to help shape the future, the temporal dimension which naturally corresponds to the young.

This study can be carried out in many different ways, depending upon the diverse fields of concentration, cultural contexts, and ways of thinking. To give the effort some common focus it is suggested that the study center on the three themes the U.N. has proposed for the International Year of Youth. These are ***participation, development,*** and ***peace.***

NEED FOR GREATER FORESIGHT

Students will be invited to consider how they might develop and modify their personal attitudes so as to exercise a more active influence in shaping that future which belongs to them by the law of life. This includes an examination of the causes of that widespread but inarticulate disenchantment which seems to diminish the ability of young people to look ahead. The attempt will be made to bring out those elements which characterize our own time and to locate those responses which the university can make to today's problems: unemployment and displacement, the impact of new communications technology, especially in making possible the manipulation of information for purposes other than knowledge; the causes and consequences of what Pope John Paul II has called the "culture of death": drug addiction, terrorism, eroticism, immorality of all kinds, and the suppression of life from conception to old age, including the violence of war and euthanasia.

This inquiry is to be made, however, with a clearly positive purpose: to uncover ways to motivate an active eagerness to understand, and to undertake realistic goals on a well-founded enthusiasm. Contrary to any prescription for a passive resignation, the point is to find ways to stir today's youth into action. Hence the following questions: What are the principal values of the younger generation? What ought they to be? How can today's youth be brought to see that without God nothing has any value?

A NEW AWARENESS

Persons in diverse sectors of life are calling attention to a "new awareness" of things, and especially to a greater concern with human dignity and a defense of basic rights. There is something significant about these intuitions, even if they are usually ambiva-

lent about theoretical and practical truth. For they present material for calm reflection which goes beyond mere sentiment and can help the mind to discern a positive content of this new awareness. It is interesting to explore this moral trend, to make a serious attempt to understand it, to lead it toward a fuller meaning, and to shape from it a formulation of rights and duties. In this way the new awareness can be a fulcrum for profound social renewal based upon a recognition that God is man's firm support.

It will also be appropriate to ask how far scientific progress accords with human dignity. Because of the complexity of this question, it is advisable to approach it in the context of the different professions (especially genetics, neuropsychiatry, communications, architecture and city planning, political science, economics, history, and the fine arts).

In a parallel direction, the new awareness calls for a study and evaluation of human solidarity, of ways to deepen the meaning of friendship and to find its truest definition. To what extent can it be an instrument of peace in interpersonal relations, and hence the basis of world peace?

THE FUTURE OF FREE SOCIETY

Today's new forms of social organization have posed a crucial debate between security and freedom. It is up to young people to call upon all the resources of their creative imagination in order to overcome conformism. Does today's university encourage students to make commitments, to take positions in support of certain ideals? How should it do this?

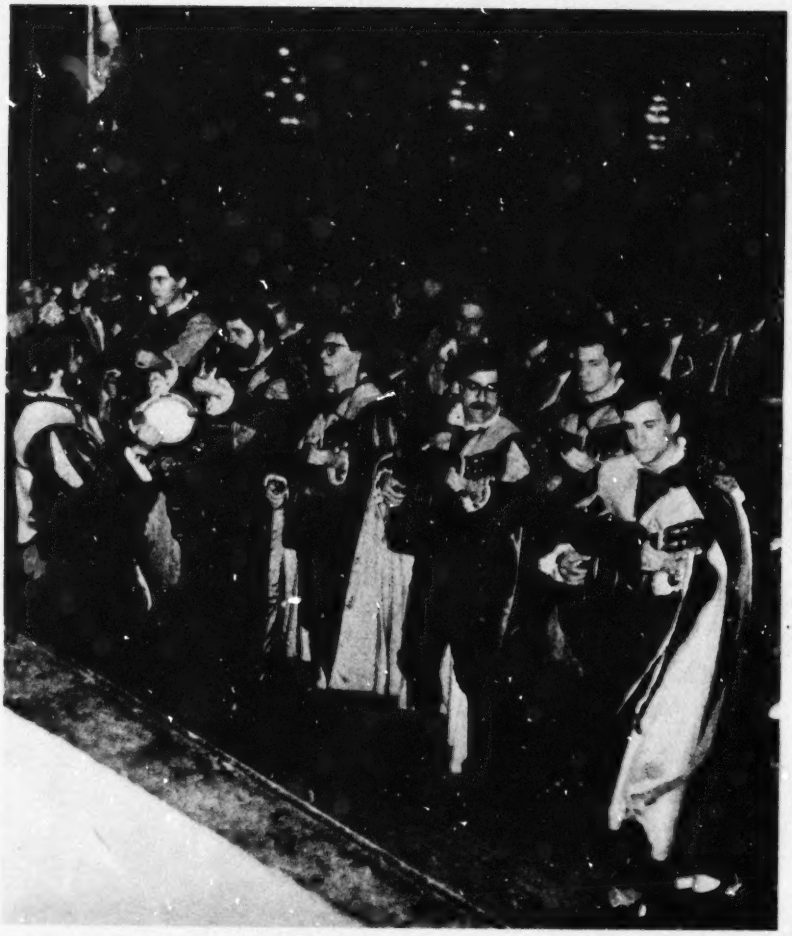
Another area for inquiry which can be adapted to the different professional orientations is the whole matter of recent scientific advances and the prospects for further results. What are the great trends which appear on the immediate horizon? Where are we headed and under whose direction? What role does this suggest for the science of moral obligation or duty, both in the present and for the future?

In a world where the international dimension is an inescapable point of reference, many cooperative initiatives are available to young people. The exchange of cultural experiences by working together in their own or in other countries can make a real con-

tribution to the more favorable distribution of the advantages of development. How can universities foster specific and practical advances of this kind toward a world of greater justice?

These, then, are the emerging guidelines for the new study which is to pursue solutions to the problems raised by UNIV-84 and its predecessors. Information about this study will be forthcoming in the next issue of *Cooperation in Education*. Meanwhile interested persons are invited to contact the organizing agencies in their own countries. Their participation will be welcome.

International Youth Year
1985



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